

WILL TO SACHCHIDANANDA

OR

LORD ATMA.

(The Philosophy, Science and Religion of Life)

BY

SWAMI KAIVALYANANDA.

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Simply reading books, getting certain passages by heart, learning languages or doing philological gymnastic is not education in the proper sense of the term but a few steps onward towards it, no doubt. This sort of education only converts itself into fanaticism as it has done in the case of those people who wish to prove their knowledge infallible by quoting a cartload of scriptural passages from the dead languages which they themselves do not understand nor useful for the good of the work-a-day world and thus pass off puffed up in empty pride and conceit winning laurels of the day from the credulous and fools. Nay—Real education calls forth the inner power from the man as it means from its derivation *i. e.* it flings open the closed gates of new ideas and energies and thus makes one a suitable instrument for revealing the excellences of harmony, beauty, purity, freedom, toleration and variety from Nature for the services of humanity. From this sort of education flow the currents of inventive genius and new exquisite ideas and thoughts which are the letters of the language of the Divinity and a man of this sort of intuitional education paints human life and society in the coloured beauty of the Divinity and therefore he becomes a source of constant inspiration and harmony to the world as long as he lives in flesh and blood.—K.





THE
UNIVERSAL SELFHOOD.



“ Knowing the Divinity, all fetters fall ”—*Upanishad.*

✓ Let him that would move
the world move himself—
Socratis.

Truth is not in the books,
temples, churches or mos-
ques. It is in the heart of
every life. He is saved who
worships *himself* in the Him-
self and minds nothing else
but the Himself in all.—K.

Unity is Power. The self
is that unity. So, be up and
doing to realise it—K.

Unity and freedom co-
exist as from freedom cometh
life and life is the symbol of
unity—K.

Real freedom gives humi-
lity, dignified humility as it
is governed throughout by a
universal feeling of unity i. e.
one-ness of life.—K.

That we are, we shall
teach, not voluntarily, but
involuntarily.—*Emerson.*

Realisation means—our-
selves for ourselves *i. e.* to find
out ourselves in the your-
selves.—K.

नासौ सुनियस्य मतं न भिन्नम् । महा० भा०

✓ The faith that stands on authority is not faith—
Emerson.

✓ Mere belief is a confession of ignorance; true faith is based on conviction—*Dr. Hartman.*

Verily he will not see the Truth who attempts to see it through a telescope of scriptures, public opinions, and sectarian ideas and feelings because these enslave the soul and do not allow it see much further and more.—*K.*

Truth is no prostitute that throws herself away upon those who do not desire her; she is rather so coy a beauty that he, who sacrifices everything to her, cannot even then be sure of her favour.—*Schopenhauer.*

It is easy to live after the opinions of the world and which most people do and this means some self-seeking interests in disguise or weakness of mind but great man is he who lives and speaks as he is or feels, being indifferent to consequences thereof.—*K.*

युक्तियुक्तमुपादेयं वचनं बालकादपि ।

अन्यत्तृणामिव त्याज्यमयुक्तं परमेष्ठिना ॥

योगवासिष्ठा ।

केवलं शास्त्रमाश्रित्य न कर्तव्यं विनिर्णयः ।

युक्तिहीनं विचारेतु धर्महानिं प्रजायते ॥

(बृहस्पति ।)

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।

पाकस्य बह्विज्ज्ञानं विना मोक्षो न सिद्ध्यति ॥

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।

विद्याऽविद्यां निहत्येव तेजस्तिमिरसंभवत् ।

परिच्छिन्नमिवाज्ञानात्तन्नाशे सति केवलः ।

स्वयं प्रकाशते ह्यात्मा मेधापायेऽशुमानिव ॥

(आत्मबोध ।)

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजांतर्गतम् ।

पश्यन्नात्मानि मायया बहिरिवोद्भूतं यथा निद्रया ।

यः साक्षी कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं... ॥

वीजस्यातंरिवांकुरो जगदिदं प्राडनिर्विकल्पं

पुर्नमाया कल्पितदेश कालकलनावैचित्र्यचित्रीकृतम् ।

.....

नानाछिद्रवटोदरास्थितमहादीपप्रभाभास्वरं ज्ञानं ।

यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।

देहप्राणमर्पिन्द्रियाण्यपि चलां बुद्धिं च शून्याविदुः

स्त्रीबालांधजडोपमास्त्वहमिति भ्रांता भृशवादिनः

मायाशक्तिविलासकल्पितः.....

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंमबंधतः

शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः

सर्वात्मत्वमिति स्फुरीकृतमिदं यस्मादमुष्मिस्तत्रे

तेनास्य श्रवणात्तथार्थमननाद्भ्यानञ्च संकीर्तनात् ॥

(दक्षिणामूर्तिस्तोत्रम् ।)

नायमात्मा बलहीनेन लभ्यो
नच प्रमादात् वाप्यलिंगात् । उपनिषद् ।

अत तान चिन्मात्ररूपसि
नते भिन्नमिदम् जगत् ।
अत मम कथं कस्य हेयोपादेय
कल्पना ॥

अष्टावक्र ।

ऋतेज्ञानान्नमुक्तिः ।
दुरात्सुदुरेतदवातिकेच नात्मा
जन्त निहितम् गुहायाम् । उपनिषद् ।

कर्तव्यतैव संसारः
स्वतन्त्रादमृतमश्नुते ।
अष्टावक्र ।

मनो एव मनुष्यानां कारणं
बन्धमोक्षयोः ॥ उपनिषद् ॥

अयुक्तः कामकारेण
फले सक्तो निबध्यते ॥ गीता ॥

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः
संचार प्रदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरीं
यद्यत्कर्म कर्गोमि तत्तदाखलं शंभो तवाराधनम् ॥

(शिवमानसपूजां ।)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गणेषु वर्तते इति मत्वा न सज्जते ॥

.....
समोऽहं सर्वभूतेषु न मे द्वेष्योस्ति न प्रियः ।

.....
अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥
मयाऽध्यक्षेण प्रकृतिः सृज्यते सचराचरम् ।

.....
आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सवे
स शान्तिमाप्नोति न कामकामी ॥

(गीता ।)

आत्मानं वै विजानथ अन्याम्
वाचं विमुञ्चथः ।
ओमिति सर्वम् ॥ उपनिषद् ॥

नवा अरे सर्वस्य कामाय सर्वं प्रियं भवति ।
आत्मनस्तु कामाय सर्वं प्रियं भवति ॥
उपनिषद् ॥

प्राणह्येषहि आत्मा यः सर्वभूतैः
विभाति विजानन् विद्वान्
भवते नाति वादी ।
आत्म क्रिडः आत्मरतिः
क्रियावानेषः ब्रह्मविदाम्
वरिष्ठः ॥ उपनिषद् ।

उत्तिष्ठ । यशः लभस्व ॥ उपनिषद् ।

समत्वं योग उच्यते ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ।
नाहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
ज्ञानं लब्ध्वा परां शान्तिमीचरेणाधिगच्छति ॥

गीता ।

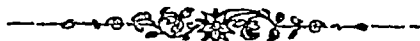
जक्षन् क्रीडन् रममाणः स्त्रिभिर्वीया-
नैर्वा ज्ञातिभिर्वा वयस्यैर्वा
नोपजनं स्मरन्निदंशरीरम् ॥ उपनिषद् ।

संशयात्मा विनश्यति । गीता ।

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Life is a flute for the worship of the Lord in us. It is Me that plays upon it from within. Therefore to denounce this flute is to denounce the Lord. Oh, arise for worshipping your own image in the search of your infinite one leaving off all other hired foreign images of pretended purity and power. This novel kind of self-worship will give you health of body, strength of mind and attractive cheerfulness of soul.— K.

He, who thinks most deeply and earnestly looks awkward in the eyes of the public.—*Goethe*.

He who believes or likes to believe good many is sometimes a bundle of negations. Strong and forceful man is he who believes less or next to nothing.—K.

“...For to be ourselves we must be more than ourselves. What we call love is in truth the finding of our own life in the life of another, the losing of our individual selves to gain a larger self.”——*Philosophy of Religion—John Caird*.

Most evils of the world may be remedied if we learn to spiritualize our life and actions and this means the total destruction of dualistic ideas and notions.— K.

Actions of life are but a series of songs for the worship of the Self. It is the only right and easy way to spiritual propitiation.—K.

Preface.

In the modern world, the monistic ways of living and thinking have been the universal *fashion* of the day. The monistic views of life are now dominating the world and especially the intellectual *Beau Monde* in all walks of its life—social, moral, political and religious and so much so that the modern upheavals and agitations in the cause of social, moral, political, and religious Freedom or *Moksha* can be pretty well attributed to the benign influence of these monistic conceptions of Life.

Now man has landed in a universally admitted conclusion after much analysis of the causes and effects of *miserery* and *bondage* and after years' experiences in the historical vicissitudes of life that the *fuller exercise* of freedom which is only productive of larger measures of life-knowledge-happiness for which man toils and moils, day and night in this world and which is the sole *aim and object* of human life on earth is possible only in the monistic ways of seeing to and dealing with the Life. This monistic philosophy of life is not a recent *invention* but, in truth, there are many versions of it in the east as well as in the west and, moreover, it is a philosophy which is inherent in Nature and therefore it is as old as the world. This philosophy is the very *instinct* of the animal life. It evolves in degrees along with the gradual evolution of life and finds its *full-fledged* philosophical development only in the human. Man acts consciously or unconsciously, according to the principles of it and this is justified by the fact that he is, by nature, a gregarious animal: and this gregarious habit of human or say animal life has been rendered inevitable,

I think, by the unpleasant *Law of Mutual Dependence* that is at work in Nature. This integrating habit of life is only physical expression of the spiritual—an echo of a distant voice.

Being whirled into the vortex of the law man looks forward for a help from others for his salvation and for this purpose he naturally seeks monistic life by building societies after the *masonic methods* and living together by joining an individual with an individual on a *utilitarian basis* in order to serve the interests of a common and great *existence* in which all are linked together, synthetised or have equal shares and, therefore, there the *worth* of all *component parts* is expected to be found and, seeking that, indeed, all things which the *component parts* possess physically, mentally and spiritually will be duly added unto him in increased measures and without this social compact (wherein lies the seed of its universality) he would have been quite hopeless about the legitimate achievements of life because the measures of his life-knowledge-happiness, it is certain, can be increased only in the *collective* or say *synthetic existence*, if not in the individual, in so much the proportion as he helps to increase the former. And this worth of the *synthetic existence* comparatively relatively increases and becomes valuable along with the increase of the *collective* (or individual) existence or life. In the infinite, it becomes the *Infinite Worth* and that *Worth* is the *Spiritual Worth*—the *Worth* of the infinite aspects of the infinite Life. So this *law of Mutual Dependence* undoubtedly drives man toward the realisation of a greater union and freedom by *comparatively* increasing the expansion of monistic life from physical to spiritual and, thus saves him from selfish and despotic outgrowth which is found to have given vent to its baneful influence from time to time in human nature where and when the *law* is violated or misunderstood by man. It has, however,

kept down under subjugation the selfish and despot passions in him ; otherwise the rapacious *tiger* in the man would have been always ready to raise his head by straining the claws and the teeth in greed of a jump upon others but the bitter experience of the *law* immediately terrifies him (man) by reminding him of its dreadful consequences that arise from that and he instantly strikes the *tiger* on the head that he may not rise again. So the *law* is a great curb upon the *tigerly* nature of man and but for it, he would have perished in life, he would have scarcely realised the higher conceptions of life, he would have freely developed selfish and despotic, his progress would have stopped, his life would have been a vale of tears. Like the person tied to the tail of a wild horse, he would have been kicked and kicked always when living and walking in this world. This *law* has been in this way mainly instrumental in throwing the *dynamic* human nature on to a common centre of life, knowledge and happiness, the unanimous cry of all souls and therefore he seeks to achieve them in the monistic methods of living and thinking which can only, he sees, counteract the disturbing forces of the *law* which but throw mankind scattered over the world in disunion and disruption. It is this desire of having life-knowledge-happiness that binds the different human elements together in a common union. Hence there's the beginning of *social contract*. This is the *education* of life which Nature imparts to us. So the monistic way of living and thinking is the natural process of vital evolution and man cannot deny it as it is the greatest support of *morality*, the consolation of life and death and, moreover, the history of his *physiological constructions* gives *witness* in a most pronounced manner in favour of it and to deny this truth

means to bring on his *social affairs* at a standstill *i. e.* to lay the axe at the roots of *Sachchidananda* (life, knowledge, and happiness) which he wants to obtain at any cost in this world and without which the world but appears quite dark unto him. So man is born monistic. Why should he not live it then, philosophically consciously ?

Thus the Eastern thoughts have made this monism more philosophical than the Western and more religious than any other monotheistic religions in the world. Here it is released from the *ambiguity* of so called *Idealistic* or *Materialistic* monism however *absolute* it is professed in meaning ; because in the so-called monistic philosophy or religion, the *gulf* between the *individual* and the *absolute* remains the same as ever and if it is ever noticed, that is in the flashes of hazy comprehension. It could not think out, in that confused state of comprehension, how to throw up a bridge over that *gulf* that roars and roars in so wild a manner threatening the soul that panting for a holy *pilgrimage* to God, its Highest Life. So there is no crowning uplift of the Soul in the Western Monism and it may excite mistrust and repulsion with the modern world which has been so *tipsy* by the doses of *democracy* but the Eastern thought, on the other hand, noticed it in the day-light of clear comprehension and mended it in right earnest and therefore could not get puzzled when reached the giddy height of that absolute *Idealism* or *Subjectivism* like the Western thought and, on that account, the Eastern thought availed itself of an opportunity as to surveying that height of absolute *Idealism* and to its unspeakable joy, it discovered there in that *absolute aloneness* the Universal Selfhood, —* (*Sarvabhut-*

* सर्वभूतान्तरात्मा ।

antaratma)—a Bigger Self, the unity in diversity, the last realisation of Life and declared to the world the greatest wisdom of life, the truth of truths, the universality in the individuality *—(*Auyamatma Brahm*).

This way, the Eastern thoughts have translated the monism into *Atmavada* (Pan-Iam-ism). So there is in it a delightful heavenly uplift of the soul however fallen it might be. It throws a bridge over that *gulf* in order to present the soul a golden opportunity to be *one* with the Infinite and therefrom it may derive in maximum *what* it whole-heartedly desires to have in life. It reads out to every weeping soul the heavenly message of “Thou art that” †—(*Tattvamashi*.) [It says to the *anaemic* soul that every life is an end in itself. And, lastly, it sends for every soul’s *entertainment* the happy words of the *New Year* that you are the *Prophet* of your own and every life is but a *flute* to play upon, and whatever it plays, plays in accordance with the *laws* of the *Spiritual Music*—for the true and heartfelt worship of the Universal Selfhood (Lord Atma).] So it is the greatest boldness and hope of life. This new message which it carries to every soul is this that life is not a painful burden nor is it a bundle of sins and weaknesses or a bale of negations but it is a way of constant offerings at the feet of the Lord; therefore so called sins and weaknesses by which life is thought to be condemned are nothing but the different stops sounded by the fingers of the Lord on the flute of life and that is for the adoration and singing glories of the Ego though they are blackened by human superstition, prejudice and folly. Thus it

* अयमात्मा ब्रह्म ।

† तत्त्वमासे ।

elevates the status of life and renders it musical in order to reduce or rather say sweeten (in certain extent) the rigours of man's inevitable misery and sorrow, bondage and weakness that, usually falling in his lot in life, overpower him so badly. Thus it opens before the world a new *vista* of life and its worship. This method of worship as it is for the Self, is not an irksome task like that of a dull school-boy because who is not elated in the praise about his own self which always sends forth the currents of vigour and delight all about to the muscles and nerves that bolster up his little existence for repeating through it the laws and might of his Infinite Nature? What current of thought plays now in my or your life is already sent forth for its fruitfulness from the Higher Life as an effect arises from a cause. So what is offered or enjoyed by you is only accepted and sanctioned by the same Self and therefore it cannot be any other than the worship of It. And worship means intense love or adoration——in higher sense love, in the meaning of 'love for love's sake,' is called worship and what is there that is to be first or more loved than the Self (by a law of absolute sincerity and faithfulness)? And what self shines in the infinite also shines in the individual and therefore by worshipping the latter we may undoubtedly worship the former and worshipping the self means to be obedient to the laws of its power or to be in communion with it and this signifies *a will to become* and by constant becoming the Self or Reality manifests itself or talks to us and to help this order is worship and the opposite is sin or heresy.

Greater the self-manifestation, broader the realisation.
So worshipping the humanity means promoting or helping

the evolution of it and that means worshipping the Lord Atma in greater capacity, fitness and light and that is to our own commendation, help, and freedom, let us bear this truth in our minds. Oh, glorious is the day when man finds his self in the Self and worships himself in the Himself? Oh, blessed is the day when man endeavours to seek a bigger man, a larger self through himself in the humanity and through humanity in the whole world! And man can attain liberation from the bondage of matter if he become capable of committing his *flute of life* from the hands of *Egotism* (false atma) over to the hands of Lord Atma (the Bigger Self) who plays thereon only absolute existence, knowledge and bliss. Hence there's the "Will to *Sāchchidananda*" in the world. We call it Vedantism. It is neither theism nor atheism. It is neither idealism nor realism. It is neither agnosticism nor nihilism. It is neither individualism nor collectivism. It is neither materialism nor spiritualism. Yea. It is Vedantism. It is the end or fulfilment of all knowledge as it means from its derivation. So it is a system for explaining the truths about the world and life. As such, it is not against the advancement of any kind of branch of human knowledge. It occasionally ventilates the ideas of all sorts of—*isms*,—*cracies*,—*sophies* and—*ity's* mind it and that, by points of necessity only but it scarcely identifies itself with either. It begins from philosophy and ends in religion. By philosophy we can know the actual nature of the truth and by religion we can live it for enjoyment. So philosophy gives us *fitness* and religion gives us *power*, to say in the proper sense of the terms. Vedantism provides with these two great necessities of life for making man—that one can roar *Shirohan, Shirohan*

like a lion shaking off one's ancestral weakness and timidity that one can retain the composure of mind even under the clashes of swords and the booming of cannon flouting the vanity of the world—being fortified by the unflinching faith that the self never dies nor is hurt. And this is dealt with at length in the book.

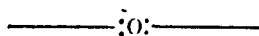
In fine, let it be said that the *Sachchidananda* is the Worth of the Universal Selfhood which, being the Supreme Being of all else, is Lord Atma. We have Lord God Lord Krishna, Lord Buddha, Lord Christ, Lord Gouranga Lord Zoroaster etc. etc., why should we not have our own Atma also elevated to that exalted *Peerage* when it has been the prevailing custom with the modern religious world (though it is unceremoneous to a sense of superior *spiritual prestige*.)

MOUNT ABU,	}	SWAMI KAIVALYANANDA.
June 1924.		

Meditate upon your own image if you are to, in a sense of purity and power as you are the manifestation of God—A.

“They who see but one, in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else, unto none else.”—*Upanishad*

Will to Sachchidananda.



FIRST CAUSE:—Existence or non-existence

That the world has a cause, like all other things, is a fact which none can refute or gainsay. Now it may be named variously, such as God, Brahm, Allah, Ishvar, Jehovah, Ahuramazda &c.

In spite of their different bearings and conflicting conceptions of them, the fundamental meaning is the same behind them all. Having the very meaning in view — is it not? — the Veda exclaims, from time immemorial, “There is but one existence, sages call it by various names.”

This is a prodigious achievement, no doubt, in the domain of metaphysics of the Forest-Wise of India, nay, of the world. Having boiled all religions and philosophies down, the residue will be that. Do not the multitudinous phenomena of Nature, physical as well as mental, tell us, day and night, of a common unity behind them !

It has received many names, as mentioned above, in the world of religion ; and equally has it many names, such as First cause, Thing in itself, Absolute Good, Purusha, Atman, etc., in the world of philosophy. In the usual state of the world (Vyavaharica Jagat) too, like the thought worlds, very many names such as Ram and Indira, Jhonson & Mary, Mehomet and Ayesha or Indian & English, Europeon and Asiatic, or Hindu and Christian, Zoroastrian and Buddhist &c. are stamped on it. Thus the same Cause or Existence appears as so many and varied. It is why the devotee, tired

of the so-called worship, before realisation, in awe and puzzle, (as Arjuna did in the Gita by following Krishna), cries out " O Lord ? Infinite are Thy names and forms and impossible is it for man to know them all, and thus tired and wonder-struck, falls trembling headlong in the deep ecstacy of divine unity (because of then losing sight of all names and forms thereof) and unconsciously attains to (self-) realisation and whereas the philosopher, having known by inference and direct cognition, cause and effect and their law, reaches to the substratum and therein, realises the truth eternal and leaves off name and form as apparent, as mental ascription and therefore non-entity. The devotee worships God in name and form and the philosopher in essence.

But under this glamour of name and form, the truth which as a matter of fact would have been a solace to our life and death and healing salve to our earthly wounds and woes, remains, owing to our misfortune and misunderstanding, neglected, un heard and unhonoured. Husks are taken and kernel is cast off. Where is substance in husks ? This is why human unhappiness increases in volume rather than be put to flight.

The different thinkers of different parts of the globe who have thought of the problems of life and death, God and the world, most earnestly and deeply, are also found to have discovered the same truth of the Indo-Aryans ; but the exposition of the truth rendered by India is essentially decisive & perfect in comparison with the other thinkers' of the other parts of the earth.

However, notwithstanding the hearty recognition of the truth by the mighty minds of humanity, it stands, today, doomed and damned, as it were, before the hydra-headed Ignorance.

The sun is no sun, as it were, as long as the sky remains surcharged with clouds of water. In like manner, truth is no truth as long as it remains shrouded over by nescience as fire by smoke.

Now, by the indiscriminate diffusion of knowledge, the cloud of ignorance is removing from the mental sky of mankind and lo, the truth, irresistible as it is, once more raises its stooping face. The thought of the Forest-wise as very good thought, has attained so much urgency of utility and won the golden opinion of the age that a universal cry for it is being heard to be arising from every department or province of human life, social, moral, political and religious, artistic, literary, industrial and economical. Yea! Truth is said to be naked and bare and it is why, we think, it tends to reveal itself from top to bottom of life without keeping any part hidden or reserved and ought it to and will it, we sincerely so hope. Because Nature by her inexorable Law of evolution-cum-involution only works and moves on two given lines—one from homogeneity to heterogeneity and the other from heterogeneity to homogeneity. There is no other third line for her to shift to and work on. So the ultimate triumph and victory of the truth is sure and certain.

Everything, by culturing its nature in the course of lifetime, does reveal this truth — the truth of one existence. Does not a multiform tree come from and return to the homogenous seed? Does not a thought diversify as well as simplify itself? Does not a life develop varied in thought form and action from unvaried and simple condition and, at last, return to the same i. e. nothing the reflex of homogeneity?

These are the pictures which Nature shows to us in the course of her works; so it is hoped that by the law of Nature, the truth must prevail in the life of humanity.

Yea ! then, true education is inchoate and real infancy of life begins when man because "man is not man as yet", to say in the words of Browning, "nor shall I deem his object served, his end attained, his genuine strength put fairly forth, while here and there a towering mind overlooks its prostrate fellows" will be capable of realising life as a whole and in universal harmony and sweet correspondence throwing off veils from all parts as there is none to hide from in shame and fear. Because shame or fear is consequent upon duality—the incohesive formation of life. And then "mankind is alike perfected, equal in full-blown powers" when the incoherent and inconsistent parts or egoisms, the consequences of bad education, yes, the creation of ignorance or nescience, are coalesced and cohered together into a compact whole as one unified life.

Variety of thought and form must exist. The world essentially consists in variety. But we do not find any reason as to the support and buttress of the survival of superstitions and prejudices—the bacchanalian orgies of Goddess Maya. They, like drunken devils, come in the way of human unity the practical utility of spiritual realisation any other than variety of thought and form. These **asuras** of superstitions and prejudices, the evil incarnate, had troubled often and still do the Devatas, the good incarnate, whenever they (Devatas) had made their way, we so read in the old mythology of India, into the performance of an Yagna (sacrificial rites) i. e. the practical utility of the science of self-realisation.

The two mighty things well-known in the world as good and bad, carry within their wombs the potentiality of all the world of superstitions and prejudices ever known to man. These, by applying venom to the lips, poison man to death under the pretext of a happy Kiss. Ah ! These two things

are practically cutting the vitals of human unity and happiness. Until and unless these are analysed, reformed and developed of their present meaning and characteristic, because of their witch-like changeability of purpose trait and movement according to different climatic, topographical and social conditions of man, all talks of man's noble ideals and happiness are like casting pearls before the swine or crying in the wilderness. It is why, to our belief, humanity is still grovelling in the mire of disunion and disruption and left to suffer in the lacerated condition of divided, nay, amputated limbs. It has to be uplifted to the level of truth of real life of oneness saturated and sweet-scented with the eau-de-cologne of self-love, yes, it has to recollect the amputated limbs so negligibly and contemptibly scattered about and fit them by the application of life-giving elixir of the gods, the elixir of universal self-realisation, in to a life of entirety and plenty bereft of all militant discrepancies and distinctions upon which man has been fighting on so long and so earnestly ; and under the clash and collision of which the truth, the real life, remains ever concealed and overlooked. The truth, the universal existence (or I am) which is named variously and upon which the world turns and exists as a lever on the fulcrum, was revealed by the Rishis – the holy Elders of humanity, in order to give a finishing stroke to human life and that truth has now to be revealed in the life of mankind at large **as** in its agglutinated entirety and whole. And, then, the general growth of man's real life will begin and education, which essentially consists in the calling forth of the Inner Power, (e-out, duco, ductum-'I' draw) **the universal 'I' in the man** because it is the real power as it is the sole existence or basis of all else and where is real power if it is finite and not infinite – is thought to have properly understood and and caught hold of and not before that.

Education is no education if it does not enlarge one's outlook of life and frees one's mind from the rank weeds and thorns of superstitions and prejudices by which our life is seen to have been dwarfed and distorted and, at last, choked to ignoble death. What is life for, if there is no growth and free flow in it? If a man's wishes and cares do not cross the skirts of his cradle, he is nothing but diseased and simply dragging on a miserable life of a church mouse. Blessed is he who, having analysed the causes and effects of the world and life, has recognised himself as the First Cause of all else. Now what is that First Cause?

Analysing the world, one finds that the world or life is in a continuous chain of causes and effects. A cause, at present, is an effect of another cause and an effect, at present, is a cause of another effect. Thus the process goes unending. If anyone, who of weak intellection, of poor calibre and with a poverty of education, happens to enter this world's great labyrinth of causes and effects, forthwith, loses himself in it: and whither and how long, God knows.

So, from this atma, has proceeded akash (ether), from akash vayu (wind), from vayu Agni (ignis), from agni apas (liquids), from apas Prithvi (solids), from pirthvi aushadhis (vegetation), from aushadhis Rethas (reproductive element), from Rethas Purusha (life) etc. thus explains the Taittiriya Upanishad of the world-creation (in an old method). There is another text in Brihadaranyaka Upanishad which explains to the same effect. It runs as follows: "From that (Brahman) proceed Pran (vitality or force), mind, organs, ether, wind, fire, water, &c." Thus it is clearly shown by the texts that the word-creation takes place in a long chain of causes and effects-one becoming a cause of another and an effect of the other. Philosophers and scientists hold that

all visible or perceptible objects or phenomena come to pass by a rigid process of cause and effect.

Human life is also made of the above-mentioned principles and after the same process as evolving one from another. Again each of the principles is result of combination of some causes. I cognise certain object. The cognition does not come all of a sudden to me. It comes by process, by following a chain of causes and effects. The external object excites the movements of the senses such as eyes, ears &c., and that excitement by a relative process (travelling through the nerve-lines such as auditory, optic, olfactory, gustatory or tactile,) reaches the sensorium or intellect in the brain. The sensation is carried up into the brain by the afferent nerve-system and it is taken back by the efferent one outside. Thus the knowledge of the object results from a series of actions and re-actions happening relatively or reflexly-one after another or one from another in a process of cause and effect from the object outside up till the brain inside. Thus nothing comes to pass accidentally. Every-thing happens by an in-avoidable law of cause and effect.

Now, the evolutionary process of world-creation is an upward trend producing causes and effects, one from another, and the involutional process of the world-dissolution is a down-ward trend dissolving causes & effects one in the other. One progresses from homogeneity to heterogeneity and the other from heterogeneity to homogeneity. One is self-expression and the other is self-compression. One is dynamic state and the other is static-state.

The operations and functionings that we see and observe on the surface of our consciousness, are but the results of

another set of operations and functionings behind and that of another still behind. What we see the result of combination is, at best, a cause of another combination and, on the other hand, the combination at present is a result of another combination and that of still another so on and so forth. This is the truth that we arrive at by observing & analysing the different objects of our senses. All universal objects exist in a process of reciprocity of cause and effect. The instances of seed and tree, matter & motion, water and vapour are applicable here. Again both the seed and tree or the so called cause and effect are nothing but the results of the combination of different substances or elements. Again these simple constitutive substances or elements are found by further analysis and which are believed to be sixty-four in number to be mere combination by modern chemists.

Human life, ordinarily and briefly speaking, is composed of eight principles such as five elements, mind, intellect and self-consciousness and result of their combination. Again each of the component parts is a result of separate combination or cause. Take, for a concrete example, water to explain the above in our own language. The element is the result of the combination of two atoms of hydrogen and one atom of oxygen (H_2O). Now the component parts of water, hydrogen and oxygen, through chief causes for the element, have their own respective causes or sources to derive from. Thus, if we climb up the ladder of cause and effect of the world, we, at last, arrive at a first cause, the origin of all causes and effects. In fact, the world, as it were, is in a formative process and construction of an onion folding itself layer after layer. Peel off its skins or layers one after another, the onion goes to almost nothingness. This is also the case about life and the world. Strip off the world or the life of its causes and effects, it proves as evanescent

and volatile as chloroform and vanishes like a day-dream in a principle which seems to us as unknown and unknowable.

It is for this reason, the world baulks the surface, observers of their efforts and endeavours with no fruition of of real knowledge about truth. Hence the hall of truth – exchanges, we find, remains always full of hue and cry, brawls and skirmishes, hisses and claptraps. Finds he the truth out who goes deeper, nay, deepest, farthest, yes, to the roots far behind the superficies, the froth and scum of the surface without believing the senses of their reports and knowledge about world life and soul, nor wholly the mind of its credentials.

But those (causes and effects) are there so long our mind is active and powerful to comprehend and recognise them. Clambering up the chain of causes and effects, a point comes whereat, the senses and mind flag of their zeal and ardour, tenacity and sincerity, capacity and assuidity and get benumbed and frozen in that cold non-ethereal region and, therefore practically fail to clamber further upwards. Only a dead stop preponderately prevails there. Human mind is notoriously inactive there. All off-springs of cause and effect bury themselves in that remarkable frigid zone, the bourn of Grand Cause, unknown and unknowable alone. That cause wherein all minor causes and effects – the world or life consists only in causes and effects – dissolve themselves and indistinctly and comminglingly become one, is our First cause from which, say the Upanishads, and most of the world-religions indirectly proceed all-vitality, mind, senses, all lives &c. and unto which all return just like a river which loses its individuality by falling into the sea.

Truly has Herbert Spencer said that "matter motion and force are not realities but the symbols of reality, and the same reality is manifested subjectively and objectively." These emanate from some unknown principle by some unknown process and give rise to multifarious phenomena and again those phenomena playing their respective parts for some brief time dissolve themselves in their respective causes and therefore these are not real. Real alone is that which is playing hidden and masked behind them all as their underlying reality or cause.

Whatever is visible or perceptible is finite. Because it has its beginning and end and, more over, a result of combination and therefore destructible and not absolutely real. Science is also harping on the same topic. It says matter &c, always change their forms. What is heat now, under certain condition, becomes electricity and, again, under another condition, it appears as light to us. (See Herbert Spencer's First Principles, Chap. VIII) So that matter &c, have not particular reality. It is only subject to the creative influence of surroundings. And accordingly it changes by movement. But the power that is working in it is alone real as it has no fundamental change. Matter &c, are only the various manifestations of that Reality which we call First Cause. So it is its power or being in matter or effect which gives it its reality, secondary or fundamental.

We can only take note of that thing which is only between the jaws of mind. And we cannot take note of that which is not as such. Our life has two poles. And our mind can only travel between these. Is it not clear from the fact of life that we can think of something smallest of the

small and further that our mind well-nigh fails to and, on the other hand, we can equally think of some thing biggest of the big and further that our mind again fails to ? Thus it is shown that our mind possesses the capacity as well as the miracle of becoming smaller and bigger. And equally has it shown that we are tethered round by providence between these two polar bounds. So we can only know that thing which is or happens to be, between these two bounds of life. And that is ever beyond our conception which happens or exists beyond those two poles of life. It is why it is unanimously proclaimed by the wise as unknown and unknowable.

Our life is thus measured and limited by the amount of distance between these two poles. Beyond them, our mind can dream of nought. Just like a wave, the two points i. e. beginning and end of which are advertised by the mystic word nothing. If it dares to advance farther past either of the poles, it instantly dissolves and disappears like a ship on the sea in horizon and goes to whither or what happens of it, we cannot say, nor the mind itself. It is evident from the analysis of our mind. Ah ! Is not our life, therefore, shut up in the bosom of the unknown and unknowable ? Is it why, we see, error is the lot of humanity.

Our mind while we sleep, likewise, dissolves in, and when we wake up, emanates from some unknown and unknowable principle of which our mind can tell us nothing in the words that we can adequately understand. It only dismisses us when questioned of or enquired into as to where it goes or comes from or what happens there, only by the mysterious word "Nothing", Alas ! Is this "Nothing" the ultimate reward to all life on earth ? Thus it is clearly

shown by the above illustration that in the unknown and the unknowable that is in the first cause there is no world as we understand it. It only consists in the parabola of the mind which we shall discuss in details further onward

We are bred and brought up in an atmosphere of nothing. Our every thought, feeling, sentiment, and knowledge, our every pursuit, endeavour, ambition and enthusiasm is shadowed by nothing and, at last, ends in nothing. Behold! Where ever we cast our eyes, right and left, above and below, in and out, we see nothing, nothing, nothing. Yea! Wherever and whatever, we hear, here and there, far and near, the same echo and re-echo of nothing reaches our ears. Ask any man or woman, child or adult, philosopher or scientist, of anything a little deeper, a little farther, a little mysterious, yes, a little profounder or higher, you will see him retorting to you in answer nothing. Ho, ho! The same nothing on the lip of everybody. Religion says nothing. Philosophy says nothing. Science says nothing. Morality says nothing. Poetry says nothing. Prose says nothing. Lover says nothing. Hater says nothing. Hated says nothing. And who says not this nothing? Birds sing of this nothing. Rivers murmur of this nothing. Wind blows of this nothing. The sun and the moon shine of this nothing. The stars sparkle of this nothing. The clouds rain of this nothing. The flowers wither to this nothing. Lo! Nothing everywhere.

The wave that comes forth from the ocean possesses a definite boundary of its existance and beyond that boundary of the wave-existance there is nothing of the wave but water. So it is surrounded by a gloom of nothing. From nothing it came forth as it was not existing before it appeared and

being surrounded by the nothing it exists and in the end to the nothing does it return. And here in the nothing dissolves all our mind, intellect and egotism, one by one, like the fall of the Pandava Brothers, on the Himalayan snow on their way to heaven! But the Region of truth is still behind, It reigns on the other side of the snow-clad Himalayas of nothing. And he is to cross it and go over to the other side of it where Satyaloka (Region of Truth) only prevails supreme, who has the nerves of steel and muscles of iron like Yudhisthir. As this nothing apparantly obstructs the vision of Satyaloka by prevailing ignorance it is called Dharma Megha—the Religious cloud because just before the rise of the resplendent Sun of Truth on the life of self-knower this all-prevailing cloud of nothing or ignorance surcharges his life and he then being perplexed in that universal darkness withdraw the senses and like the oyster dives in the himself like the wave in the wave itself, and thus reaches the Truth eternal, by going to the other side of the cloud or the Himalayas. It is why it is called Dharma Megha, and behind which is the prevailing light of the sun. So it must once darken one's life who is about to realise the truth, Ah ! how can one expect to know the truth without once reducing the variety of the world, which attract us to thousands of objects of varied thoughts and of mixed nature under the feet of Truth eternal and simple ?

As all things, good or bad, beautiful or ugly, strong or feeble, long or short, white or black, finally, end in and originally spring forth from this nothing and as we see and observe it every day before our own eyes, we can draw the conclusion that this all-swallowing nothing is the first cause and as such second to none and therefore unknown and un-

knowable. Nay, the obverse side of it is nothing and the reverse side is something.

Cause, as a rule, pervades the effect. Now the pervasion or pervading of cause in the effect must be according to the length & breadth i. e. dimension of the effect. All visible and perceptible phenomena, physical, mental & spiritual, external and internal, are, no doubt, effects of some causes and those causes, after a genealogical process, must have come, by remote or near relation, from a first cause which is more general and commoner than all other else. Its blood, by law of heredity, must flow in the veins of posterity of later causes and effects. So the first cause must be greater commoner and more general than all other causes and, therefore, equally pervading them. Thus the world of causes and effects in their grand totality exist in the existence of the first cause. So it is common in all else.

Now, is the first cause really nothing ! We boldly say yes. Here it may embarrass others who are very slow to think philosophically. Let us forthwith, cheer up their depressed spirits. We do not, indeed, it should be remarked here, understand the word as it generally signifies. Its frontal view only deprives one of its real significance and beauty. It is not full of dryness of nothing. But in it, there is the spring of freshness and liveliness. The word, to speak the truth, when rightly understood, is not negative but, at best, positive as all words logically must be. Is not nothing significative of something ? Does not a word, though apparently negative yet practically, convey a sense a thought, an assertion ? However, the word precludes all thought of heterogeneity from the first cause. The handling of the word gives an exhaustive process to easily arrive at the unity

through. Just like the twilight of the first rising sun, early morning in the east, faintly falling over the horizon, drives the lingering darkness of the passing night, the assertive sense of the word, like twilight, removes the misunderstanding about the word which spreads over the mind of a careless inquirer. Ho! Ho! What a somersault! Tragedy reveals comedy. How nicely and finely playeth it the world-farce! Nothing=something. The echo of something turns into the re-echo of nothing. Tear off the veil of mystery and see with the eyes wide open that nothing is inverted something. Does not that something peep through its floating veil of nothing? The affirmation of the first cause echoes back in the negation of the same. By a process of wholesale denial, the philosophers, belonging to the school of absolute monism, reaches the truth of absolute reality. Yes, by wholesale denial alone, the truth is to be ascertained and realised. Otherwise all temporal or spiritual, appearances are quite chaotic.

There are many who dare not admit of a first cause of the world. They say, the world is only a result of fortuitous combination of atoms. But is that, we ask possible without an arranging and guiding Hand behind? Their so called theory only ends in presumption. The well-known absurdity-headache without head-is enough to laugh at their puerile theory. And, moreover, for goodness' sake, let us further ask them (upholders of atomic theory) whether those atoms are ever-lasting i. e. exist prior to the combination and if it is answered by them and it will be answered, we so hope, in the affirmative, then it alone proves a permanent existance of cause in the form of atoms. Again, on the other hand, the eternity of atoms is untenable because atoms are divisible and therefore subject to time space and causation, and what

is subject to them is perishable, as it is under these circumstances analytic and therefore it owes certain origin or cause. So it can not be eternal. The modern scientific researches demonstrates the divisibility of atoms. According to science, an atom is an aggreation of enumerable electrons. It further demonstrates that an atom of hydrogen contains 700 electrons and an atom of sodium 16000, and an atom of radium 1600000 lacs of electrons. Thus an atom is taken for a solar or steller system as good many bodies in the form of electrons are revolving in their orbits in an atom like the planetary bodies which are revolving in their orbits in a solar or stellar system.

And what law or force works in a solar or steller system to regulate the numerous bodies it contains also works in an atom to regulate the so many electrons. However by the further progress of the scientific knowledge, it is hoped, that an electron will be demonstrated to the utter surprise of the scientific world as divisible. But our philosophical analysis can not hold patience to wait in the looking forward to that time. It even now goes beyond electrons. One irrefutable truth that we glean from our deepest experience of object-world is what is perceptible or describable is over again and again analytic and subject to dissolution. We arrive at the last as well as the first cause by dissolving all else in a principle where there is no triple capacity of knower, knowable and act of knowing-no mind no object and nothing of the kind. So what remains there to distinguish one thing from other? Here only absolute existance (of atoms and electrons) prevails. This do we call the first cause of the world. As proved non-eternal and perishable, atoms (or electrons) can not be the sole fundamental cause of the world, because in the last unitary principle, the absolute existance (that is I), all ideas

of objects, atoms and electrons evaporate to nothing. So atoms can not be the sole cause of the world and moreover a second principle apart from atoms which we have before considered is absolutely necessary to control the atoms for this combination and dissolution. And if it is taken for granted, then the same principle works similarly in all atoms for combination and dissolution of them. So it, i. e. this unitary principle must be absolute by nature and therefore imperishable, we call it our first cause common in all atoms. However our knowledge, as a matter of fact, draws its pith & power, vim and vigour from experience. And experience comes from the source of direct cognition, or senses. Does it not tell us when we look at a chair or table, of its cause efficient as well as material? The illustration pretty well applies to the case of the world too. So there is nothing to infer the (prior) non-existence of the cause. And if the cause is proved eternal, its effect or expression is equally to be proved the same.

In the case of the world, that first cause is efficient as well as material. The efficient cause like that of a chair or a table is not different or separate from the world as it is quite unlogical. Because that belief establishes the parallel existence of two separate entities, like the above, which is quite untenable, and will be clear and refuted in course of our treatment of the subject-matter.

Cause and effect are inseparable and identical and therefore it follows that the effect does not exist different or distinct from the cause; rather the effect is the development of the cause. Cause persists in effect all along. A chair, for instance, is made of wood. Does not wood persist or inhere in the effect, the chair? Thus the chair is not something distinct from wood as it abides in the former as its material

cause. And where this identity is not found there we do not find the relation of cause and effect at all. A chair & a cloth, for example, are distinct from each other, for, one is not produced from the other and therefore their qualities are not the same. But the chair is an acknowledged effect and therefore it is not anything different from the cause wood.

Our first cause, likewise, persists or abides in the world. But it can not be held; therefore, that the world is distinct from and independent of the cause. As we observe that everything thereof is nothing plus something, the above mentioned condition of identity is also found here. Nothing because of distinguishing attributes lacking in the reality of a thing (or of everything changing always without any permanency which we have said much of before) and something because of the underlying reality of a thing in which the changeable thing inheres or has its being. Attributes of an object are only ascribed and not real; therefore it is nothing. Real alone is the existence or the being of an object which is, at best, nothing against all ascribed qualities and therefore something. Attribute the father of variety, is purely mental creation. We shall make it clear in the sequel. When that first cause comes into the fold of mind, it is, at once, moulded or stamped after the mind's fashion and passes by the ascribed trait of that fashion, and, on the otherhand, the reality, the substratum, the first cause remains ever as unknown and unknowable though always abiding in the object. In it, the effect moves and exists and has its being. Is not, then, an effect a mere modification of and a downright superimposition upon a cause? What is the effect? How to define it? Take a piece of wood and give it a certain form or fashion & it is called, then, chair any other than wood. Now, where does the form or fashion come from? From the mind and

mind's. Wood remains wood always before or after. So in absolute idealism, the effect is not distinct from the cause. It comes from the same reality. As it has no independent existence from the cause, it is but ilusive or apparent. The cause is alone real. Mark. Is not the chair-form the modification of and superimposition upon wood, its material cause? In the mean-time, let it be remarked, to point out the cause efficient as well as the material of before. A cause developes into an effect by the instrumentality of circumstances of surroundings. Without the necessary help of surroundings, no cause can develop into an effect. It is sure. And circumstances or surroundings are generally known by the name of efficient cause. A carpenter makes a chair. Here wood is a material cause. Carpenter is efficient cause. And chair is nothing but the devolepement of wood. Wood can not evolve into a chair without the help of a carpenter. But a carpenter is not the real cause of chair as he can not make a chair without wood. Nor can he shape wood into any name-and-form if it posses no capability or say, possibility of it. So a carpenter only serves to become instrumental for giving wood a certain name-and-form which practically remains in it. The chair-form comes from the carpenter's imagination. And the simple form comes from the wood it-self. This is the difference. So the carpenter can not logically claim to be the creator of the object. And, moreover, man's affairs differ from Nature's. Man's so-called creation is simply an imitation of Nature and therefore can not produce another similar creation but Nature's can. This sort of creation is styled imagination as it is fruitless and not amenable to Nature's laws. Because we observe in Nature that all phenomenal objects have the capacity of mutual cause and effect. The chair, the creation of man, if we take it for granted, can not it-self produce another chair. But the seed, the creation of

Nature. can produce a tree and tree seeds. Of course, surroundings are required for the seed to become a tree. And equally the carpenter stands in the same need of instruments for shaping wood in a chair-form otherwise he can not. But the seed and the surroundings together come from the same Nature. Here man is a part and parcel of Nature. He is not apart from her. So the carpenter and the wood or the efficient and the material causes, come from the same sources of Nature as well. They have for the reason, no other different sources of origin but Nature, So their separate- entity can not be maintained because of their identity of essence and origin. The efficient cause is used for circumstances or surroundings here. Thus Nature (or the prime cause) is performing both the functions of efficient as well as material causes. Here is the true definition of the law of cause and effect. But the partial creation may be amenable to the law but not the whole. The first cause or say Nature may perform the double functions of efficient and material causes, as regards the case of creation in certain part or of objects but not of it-self or her-self that is the whole of universe, which is eternal and imperishable by nature, Thus it is shown that all attributes or forms are created by circumstances, and circumstances arise from the same Reality. So the same Cause is regarded to be efficient as well as material.

Apart from that, there are a lot of scriptural texts in defence of the identity of God and the world in the relation of cause & effect. "From which, all else proceedeth, in which all else existeth, and unto which all else returneth." "That being is all-pervading, It is the womb, It will be born, all else are Its limbs, and in all things, It is abiding" etc. etc. It is why that first cause is called '**Vibhu**' in the scriptures which means from its derivation as one that has become

various having modified Itself in causes and effects. Again it is stated and written by Shankaracharya in the commentary of Vedanta aphorisms (1. 4. 23-26) by mentioning from the Upanishad that 'atma itself has modified itself into the world' and it is our every-day experience that an effect though it may have its efficient cause, at the time of dissolution, only turns back into its material cause without keeping any abiding connection with the former cause. Gold ornaments or earthen pots, for example, when destroyed, do not dissolve in the efficient cause, the goldsmith or potter but in the material cause, gold or earth. Similarly, the world or life whose material cause is Maya or Prakriti (according to some), to say from their standpoint to hold this view, in spite of having an efficient cause, if there be any which will be considered afterwards, must, like the foregoing instance, dissolve in or return to Maya or Prakriti other than in or to God. Here only will it suffice to say by an illustration as this; let us suppose there is a pot here. Now the presence of the pot assures us greater of the truth about its material cause as it is visible than that of its efficient cause which is not visible though it admits of a sure possibility about its being such. And, moreover, the visible pot when destroyed, will doubtlessly dissolve in earth, the material cause and not in the efficient.

So all visible objects, however created by some functionaries, if it be taken for granted, at least, for argument's sake are existing and moving in their material cause, and when destroyed, will persist as the same. So these have nothing to do before or after their dissolution with the makers. A pot, however, proved to have been made by somebody else does not necessarily require to hold itself responsible to the maker. Because the maker can hardly make & unmake the

so called birth and death of the pot. Those (so called) sixty-four simple substances or elements of the scientists which constitute all material objects possess inherent energy or motion for their combination and dissolution. So combination and dissolution or evolution and involution of an object are controlled or take place by the same energy or motion inherent in it. According to science, matter is nothing but a different phase of motion and vice versa. We shall make it still clear afterwards. Matter becomes motion and motion becomes matter being controlled by the same inherent virtue. So no extraneous agency is required for their merging into each other. This merging of matter and force into each other is known to us by the terms of evolution and involution or creation and destruction. It is not, therefore, the earth's inherent potentiality that gives the earth reality of a pot? The potentiality of (pot-) form was inherent in earth; and that potentiality which was in undifferentiated condition has been only developed or called forth or differentiated by the efficient cause (or outside circumstances), (c. f. II, 28, Gita). In this sense, the form was never created. It is always (co-) existing with earth. Because none can deny the time-honoured truth-ex-nihilo nihil fit.

Have we not said before, that an effect is simply a modification of its cause? Thus the effect is by no means bound and conditioned to any extraneous efficient cause. Now the world as an effect is always existing in its material cause, and that is the material cause which we have called first cause, in which the world or our life, like the pot, rises and falls, exists and moves and has its being. (c. f. 1. 2. 1. Brahm Sutrás) But the cause is alone eternal as it has no

change. Parts change but the whole does not. The waves rise and fall but the ocean remains intact.

The effect comes and goes and, therefore, not real. Real alone is its cause or reality as it does not come and go. The pot, only for some time, exists. And when broken to pieces what exists? Nothing-but earth. But earth exists all along during or after pot form. And effect of this sort only serves to indicate of its material cause or reality. Does not an effect proclaim as by a beat of drum, of some Universal Reality behind, though the service is temporal? How could we be aware of a living God in the form of a Cause behind the scene of our life-theatre if we have not the visible, the palpable world of variety before our own eyes? Nay. The visible world with a variety of expression always informs us of an absolute cause behind. Who can contradict the reality of that cause infallible on the face of the world-effect teeming with fruits and flowers of diversity of phenomena, physical as well as mental? Can we doubt of a seed-cause of a tree though we smell its flowers, eat its fruits and burn its wood for warmth and cooking? Can those stern realities happen without an inflexible law of causality behind? Yes. Moreover those realities in so many different languages only afford to explain an absolute reality or cause behind. The world-effect may undergo suspension and practically does it the same but the cause persists as ever.

There is a section of philosophers who hold that the world is a result of nothing i. e. Zero. We have explained already our philosophy about the word of nothing or zero to which we are **once taken** to be drifted over. Now let us treat of the philosophy as entertained by them (Shunyavadins). According to their view, whatever is visible and finite is a

result of combination. And a result of combination naturally comes from nothing. It is a Universally admitted fact no doubt, that an effect, by law, after dissolution, returns to its material cause to which we are also submitted. Now an effect (according to their view) which comes from a combination of some constitutive causes, goes to what when the combination is gone or dissolved is the question put by them. Red colour, for example, comes from a combination of catechu lime and betel leaf. The red colour is an effect. What is the material cause for the effect here? When the combination goes, the red colour returns to what? to catechu or lime or betel leaf? So it can not be taken that catechu or lime or betel leaf is material cause of red colour as it (red colour) is not seen to be returning to either when this combination breaks, nor is it seen, at least, to be abiding in the material cause as all other effects do. And when those articles are separated, the combination of red colour goes to what and where? So it is held that from nothing (Shunya) (and via combination) does the red colour come and to nothing does it return. Thus they prove all things, one by one, as effects of combinations and therefore, products of nothing and thus evade all attacks of the opponents. They strengthen their sides by illustration of sleeping state. They say, during sleeping state all knowledge in a capacity of knower and known goes and absolute nothing remains and just as during wakeful state, the knowledge of the world in a capacity of knower and known rises, so before Creation, there was nothing and it is owing to error, the world in a capacity of knower and known comes into a sudden existence. So far admissible. But they do not admit of a substratum of that error or the world in a capacity of knower and known. Here is the monster absurdity. They appear very busy about refuting and judging of the world from the surface-view and do not want or need, probably purposely, to enter or to see into. However a world or

error without a substratum is quite impossible. It is an experience that all error or happening takes place on a substratum. Does not the error of snake in the rope take place on the substratum of rope? And let it be proved that the world is a result of nothing or zero. But can we let that nothing pass unreviewed? Admitted that the visible world in a capacity of knower and knowable comes from an error or nothing and why does it not be equally admitted that that error or nothing is but almighty? Infinite world can only come (by a law of cause and effect) from infinite error or nothing. Can this nothing of this sort which is capable of producing an infinite world be mere (dialectical) nothing possessing no pith and power, bones and muscles? Far from that, where is the objection or wrong, then, on our part, to accept that nothing as our first cause expressive of absolute existence?

Thus it is proved that there is an absolute reality which we call first cause at the back of the palpable world which admits not of any refutation. The absolute reality of that fundamental cause is demonstrated and verified by the facts of our daily life. Who can deny it? The daily rising and setting of the sun give us the belief that he is existent and constant. Indentically the daily facts of our life and the world give us the belief that there is some first cause behind which is absolute existence and not non-existence.

Behold! That first cause, with its infinite variety of miracles, tells us day and night that it is absolute existence. How can the incomprehensibly vast world be controlled and

governed without an absolute reality behind ? How can the world which exists spring forth from that which exists not ? How can we deny the reality of the world when we see, smell and touch it at every moment of our life ? Who can deny all these hard facts of life ? It is through the source of the world, the Shunyavadins produce their philosophy. It is upon the basis of the world, they make their philosophy stand. So how ridiculous, is it to cut the branch upon which they are sitting ? And, moreover, the sleeping state, on the strength and illustration of which they propound their philosophy, does not mean absolute null and void. It is an expedient, no doubt, to easily shut up one's mouth by mentioning the illustration in an intellectual warfare. But in case of an expert wrestler, the illustration simply serves to add fuel to the fire and nothing more. However, we ask, is that a fact that during sleep, nothing remains ? And of that, we ask, who knows that nothing ? The answer of it emphatically establishes an independent entity of knower and further it presupposes that nothing also taking place by an unknown process of causality behind the view of our perception or conception. And, moreover, it is an established law in logic that by examining an effect, the cause is always determined. Then what is inference in logic for ? Simply to mow grass ? Before we slept, we saw ponds and pools empty of water. We awoke and saw them full of water. From this knowledge, we inferred that there had been rain during our sleep. We saw a kite flying up and up in the sky. It flew so high that we could not see it any longer. After an hour or so, the kite came down and we began to see it. From it we inferred that the kite, during the interval of its invisibility, was there in the sky. We do not see the stars in sky dur-

ing the day-time.. We see them there only at night. So we infer that stars remain there in day-time as well ; But simply owing to the glow of the sun we cannot see them in day-time. The big banian tree comes out from a seed. We do not find any trace of it there in the seed. But from the fact as the above, we infer that the big tree was in the seed as well-only in potentiality. These are the valuable services which inference performs in the employment of logic. Identically we see the world visible when we awake and invisible i. e., reduced to nothing when we fall asleep. However, the mind remains there during sleep in potentiality. According to Patanjali, the Author of yoga philosophy, dreamless sleeping state is also one of the fivefold brittis or modification of the mind. It remains in that aspect, nay, in the modification of nothing. So that nothing is not meaningless. It is the gloom of ignorance that hides all visible things with a veil of nothing. So nothing comes from non-existence. However, it is needless to further enter into repetition of what we have discussed for refutation of similar doctrines elsewhere. Those arguments hold good here too. And the reasons that are advanced are equally cogent enough to refute atheism. So we do not think it necessary to deal separately for the purpose here.

So, the first cause, the first and the last, the alpha and the omega, the grand father of all later causes (which are regarded as effects before it,) the second to none, imperishable, everlasting universal, is absolute and fundamental existence or Sat. It changeth not, perisheth not and equally pervadeth all else. Nay, "all else" only appears in certain space and time and is the particular expression of the same existance.

So in the infinite, that is, beyond the so-called "all else" where there is no consciousness of the relation of pervader to the pervaded, which is only possible in case of duality and in limited space and time—only the Existence or Sat reigns supreme because the so-called "all else" is also the same existence as it is nothing but a variation of it—the absolute basis of all living forces that are working in so-called names and forms in the universe.



END OF FIRST CHAPTER.



INTELLIGENCE OR MATTER.

NOW what is that cause, Intelligence or Matter? The question naturally flashes on the horizon of our mind. First, that cause is not matter but intelligence. Matter is generally understood by two main characteristics. Here are these. What is perceptible to our senses, or say, subject to gravitation, is matter and, otherwise, what is dead, insentient and destructible is called matter.

BUT that first cause, as such, is the root of all causes, of which we are treating, is beyond the range of our senses and mind of which we have already said in extenso. Because by rule, the general becomes greater pervasive than the particular. Our first cause is the most generalised cause, the most last one, and beyond which, there is no other cause and whereas the senses and mind, by a process of cause and effect, have derived from the first cause and therefore these are particulars or less generalised. How can the general come in the focus of the particular? Impossible. It is why the mechanism of our little being, our senses and mind have certain fixed limits of their activity and movement and beyond which these cannot proceed even an inch further onward. And we know what is visible and finite is within the clutch of senses and mind, and as such it is, at best, under time space and causation. And what is under time space and causation, is, by nature, destructible and decaying and therefore, at best, matter.

THAT first cause, as proved before, being beyond the reach of senses and mind, as these are finite, is never under

time space and causation and, by the reason, it is indestructible, and not matter. Matter, as we understand it, always changes like a weather-cock. How to judge of a changeable thing when it has no permanent standard of being? Our definition of matter, as stated before, signifies that which is discernible to our senses and mind. So we deny not the reality of matter but the name and form, the objective side of it, which is destructible. So we are not in conflict with science which now-a-days, demonstrates of the indestructibility of matter. Here, matter, in the Western sense, means our Maya that we shall deal with afterwards.

SO, how can the finite and conditioned senses and mind discern that which is infinite? Where is the provision for a limited capacity to hold in the unlimited? It is only conceivable by pure inference and intuitive or transcendental knowledge as mind and senses cannot know it. And it is well, we think, because if that cause would have been discernible by the senses and mind, it would have been at once finite and limited. And finite and limited object or thing, we have said already and it is our common experience, is subject to destruction and decay. It has, as it is beyond the reach of mind and senses escaped death and decay. It is why the Upadishads proclaim by many similar texts that "Speech and mind returned having failed to determine it." That is beyond the intellect even" —says the Gita as well. It is therefore called by the philosophers unknown and unknowable— of course, that objectively only, so to say, on our part.

OBJECTIVELY, because we cannot know it by our senses or mind as we know a pot or picture. Do not our senses limit the thing in itself which is, by nature, infinite by

imposing certain name and form upon it? Just take a piece of carpet, by a way of illustration. A variegated embroidery presenting various pictures in the forms of trees, hills, birds and animals is made or worked upon it according to the whims and fancies of the artisan. Now the carpet is gone out of our sight and the different pictures needled over it are capturing our eye-sight. The imaginations of the pictures came from the artisan's mind and were reproduced on the carpet. And, on account of the gorgeousness of the pictures, the sight of the carpet, the background of the rich embroidery, is simply obstructed. He, who sees into the pictures by overlooking the gorgeousness, may see the carpet their common background or basis. How can one know the carpet without throwing off the concretised imaginations of the mind! Go to see the carpet by the imagining senses of the mind, you will see nothing but trees, hills, birds and animals there. So our senses and mind can never reveal the truth in its true character. We are accustomed to see in the spectacles of mind or senses therefore we sadly fail to see the truth in its true garb. A jaundiced man sees every thing yellow. The yellow colour is secreted owing to the disease, in him and it is thrown outside just like a sort of enamelling over a tin-pot. He sees, therefore, the colour and nothing but the colour. But the real scene in outside remains apart and hidden. In the like manner, we throw our imaginations through the windows of the senses over the carpet of the truth which we call first cause and the truth appears before us in the pictures of imaginations. So we see imaginations and not the truth. How to get out of the dilemma then? Stop imaginations. Don't see through the windows of senses. The moment you see through mind or senses you see but their handicraft and miss the truth. So

give up the objective and come to the subjective. When the objective, we mean the mind and senses and their froth and foam which are all inclusively styled formal knowledge by the philosophers, is stopped, what remains then? The subjective only, their underlying reality the transcendental knowledge. Whatever is known by the mind and senses is termed formal knowledge and whatever is known by the self or existence is termed transcendental one. "Know the self by the self"—says the scripture. It is called intuition. Here there is no imagination of this and that. Only the knowledge of 'I-am.' Because all formal knowledge as it comes from the machine of mind and senses, gives some idea of length and breadth, or to say philosophically, of time and space but in transcendental or intuitive knowledge, this does not occur. It is, therefore, true as it has no colouring and is free from the grip of time space and causation. It is, for the reason, called independent as it does not admit of any extraneous help. It is a result of direct cognition. And whereas the formal knowledge admits of some help as it can not occur without the intervention of mind and senses. There is no formal knowledge (experience) without any history behind it. Because it is not **a priori** like the latter. Hence it is under time, space and causation; and moreover, as it gives the idea of length and breadth and comes from a source of combination of mind and the external world, it is finite and therefore perishable and not real.

SECONDLY, that first cause cannot be called dead and insentient. Because the Veda declares from the hoary antiquity - "All else is Brahm." How, then, insentient matter is possible from sentient Being? Like a bolt from the blue? Nothing can possess contrary nature. It is

against Nature's law. We cannot expect nor do we see heat from water or coldness from fire. Similarly, intelligence cannot come from non-intelligence and non-intelligence from intelligence which sound quite as ridiculous and absurd as the hare's horn or a barren woman's son has won a battle. There cannot be two opposite natures as two poles asunder in one and the same thing. So animation, life etc., can not come from dead matter or insensate thing which is as impossible as expecting milk from stone. Dead matter cannot guide or turn itself or others which is as impossible as one cannot climb over his own shoulders.

Some of the Rishis of old saw through philosophical lenses that the visible universe is one with the Infinite Consciousness and therefore audaciously declared that everything is conscious. It is for the reason that the Hindus read in their Scriptures, they are still in the customary habit of worshipping in various ways the different elements such as air, fire, water etc. And this truth has been as well copied and assimilated by other religions, although in a dress of superstitions and errors. And is it not owing to the truth of universal Intelligence, that the Rishis had classified the conscious beings according to their proportional evolution of life in five bodies of minerals, vegetables, beings born of sweat or heat, oviparous and, viviparous? (See Vedantasar). And, is there any object animate or inanimate excluded thereby from those five divisions of conscious beings?

Moreover, it is proved and demonstrated by modern science, now-a-days, beyond doubt that nothing is dead and insentient in the world. How can we think and say that the vegetables have no life or consciousness when we see them growing and decaying, seeking comfort and freedom,

withering at a pain or shock received and merry over Nature's bounty benison and benignity? Look at a creeper. How it climbs up a tree or a wall or fence as if like a man, seeks more ease and comfort, freedom and liberty and prefers for the reason to go over to the side where sufficient light, air and unobstructiveness are available. Can we call it dead and insentient or non-intelligent? Vegetables too sleep and awake like man. They also feed and breathe. They also fight for their elementary rights for life, power, and happiness. They, too, seem to have assimilated the so-called necessary politics for self preservation. There are passages in the Mahabharat which state that the vegetables have all the senses, feel pleasure and pain and therefore living and not unconscious. It is why, we think, the custom is still prevalent among the Hindus that they are in the habit of asking forgiveness of the shrubs and trees when taking leaves, bark and roots of them. YEA! Can we say that stones and minerals are insensate and dead matter? If it is so, how is it possible for dead and inert matter to undergo changes? How does the dead tree or wood underneath the earth, get changed into coal or stone and stone into sands and earth? We see matter every day around us undergoing change and decomposition. Minerals too resist, proportioning their might, decomposition for more duration of molecular arrangement and co-ordination. They also fight for home-rule, fashioned after their own requirements. They also follow the necessary life-functions and their laws as legislated by their little self-governments in parallel with other animate life. Is it possible without an inherent propelling, controlling and intelligent power, call it whatever you like, these phenomena are happening of

themselves? Like flowers in the sky without any rhyme and reason? Nay. Truly has the Gita said that it is the Lord, who sitting in the hearts of all things turns them as if mounted on an engine by His Maya.

However, vegetables and minerals have life, vibration, and emotions as well. The illustrious scientist Sir J. C. BOSE has discovered life with its necessary concomitancies and coincidences in all things organic or inorganic. He finds response equally in the living as well as unliving. He now demonstrates to the satisfaction of the scientific world by his newly-invented instruments that metals and vegetables—the so-called inanimate and unconscious objects have nervous system, pulsation and sensation. They are sensitive to the effects of heat and cold, blow or cut. Poison or drug can affect them. It is proved by scientific analysis that life principle is stronger and more lasting in crude forms or bodies than in so-called animal bodies with complicated and delicate mechanical organism. A lump of gold responds to scientific experiments and when it is cut into pieces, each piece responds similarly. DR. BOSE shows in demonstrating by actual experiments that there is no essential difference between an animal and a plant, which man has taken so long to believe. He says, like an animal, a plant can be drugged, poisoned, exalted, depressed and fatigued. So sensitive are plants that they are even influenced by passing clouds. Gases have effect on plants as on animals. It is just as depressing and poisonous to a plant as to an animal. A fatigued plant can be refreshed and invigorated by means of ozone. Alcohol vapour produces first joy and then depression. In short, the vegetables respond in a very human way. They have tissues that beat like human heart. And the mechanism

of response is identical in both. Vegetables have nerves therefore they can transmit excitation with a measurable velocity. In dark room, says the learned doctor, excitability of even a highly excitable plant disappears for an hour. He notes even the precise moment when a plant gives up its life and records its death spasm too. Thus it is proved that vegetables and minerals like animals are responsive to external stimulus. The modern scientific researches remove the insurmountable barrier that was so long set up between animals and vegetables plus minerals. Lo ! The vegetables and minerals both have also minds like animals, otherwise they cannot be sensitive and excitable. And sensation must be, by Law of Nature, pleasant and painful, attractive and repulsive. Hence all are intelligent of varied feelings and sensations. It is simply owing to our defective eyes and ignorance that we draw a false line of distinction between the so-called animate and inanimate or conscious and unconscious. That First Cause is therefore not matter but per se Intelligence. "A lump of that infinite Intelligence which is projected into the plain of human consciousness is matter," we so understand. The so-called matter is another name of Intelligence, yes, the shadow of it.

Now, there are many who believe in the existence of two entities, Intelligence and Matter, Purusha and Prakriti, God and Nature which we intentionally put off in the first chapter for detailed discussion here. Some hold that Prakriti creates under the impulse or superintendence of Purusha whereas Purusha remains indifferent. Again there are some who hold that God creates out of the materials of Nature. Again it is not rare that some believe that the chemical admixture of Matter and Intelligence produces or generates the world and life. Thus various conflicting

opinions arise from the more or less difference in the fertility of human brain and intellection about the world-creation as the result of the belief of two eternal entities whatsoever. However, the entities (this way or that) in the relation of Creator to the created, or efficient cause and the material, be that as it may, Prakriti creates or Purusha, it matters little, but the acceptance of two entities of diametrically opposite natures, itself goes to lay the axe at the very root of the belief, because what is Prakriti or Matter, (when thus argued) is not Purusha or Intelligence and again what is Purusha or Intelligence is not Prakriti or Matter because where there is Prakriti or Matter there is not Purusha or Intelligence and vice versa as they are opposed in nature and quality to each other. Hence it entails limitation on the part of the both i. e. one limits the other. And limited things, we know by experience and of which we have discussed a good deal, are, by nature, perishable as they are under and bound to time, space and causation. Then how can these Entities create, govern and give perfection and felicity to the world and recognise and maintain their all-supremacy when they themselves are imperfect, governed, limited and caught up between the mighty killing jaws of time-space-causation. ? Thus it emphatically proves that they, being finite and as all finite things are produced and decaying and results of combination, have also their original causes like other things in the world and are equally non-eternal, destructible and subject to change.

Again, some may argue by developing the above tenet a little, that Matter and Intelligence are both equally omnipresent and interpenetrating. It is also like the former untenable and falls on the horns of dilemma as it fails to meet either of the two following alternatives that are very likely to arise. Two omnipresent entities, we retort, cannot

exist simultaneously. It is rejected and refuted by the well-known axiom of Euclid, the celebrated Geometrician that "Two things cannot occupy the same place at the same time." B cannot, for example, sit on and occupy the same place so long A is sitting and occupying it. A school-boy will also argue this way. Again of interpenetrating, if it is taken for granted, that Matter penetrates Intelligence, in and out, particle by particle, we say in reply, then it only proves that Matter alone exists. Where is Intelligence. ? And, on the other hand, if Intelligence penetrates Matter in the same way in order to maintain its omnipresence, we ask, where is Matter then. ? And if so, that in name only. In like manner, as ether penetrates the wall, one may argue by advancing the instance. However let us take up the argument and treat it delightfully to see how much weight does it bear. Again if it be taken for granted, that ether penetrates or pervades the wall and practically does it, in and out, atom by atom, it only goes to prove, like the foregoing, that only ether exists and the wall apparently only and not in reality. It is mere modification of ether which everybody well knows. Is not the wall anything but the solidified ether—a knot in it?

Again two entities cannot be maintained and defended in relation of Creator to the created which many other religions unanimously believe in. It is according to the rules of Grammar, to simplify the argument, Creator is subject and created thing is object. Subject is eternally different from the object. A carpenter has made a chair. Now the subject carpenter is quite different from the object chair. The carpenter is not the chair nor is the chair carpenter any way. So one simply limits the other. Because this sort of descriptive duality involves limitation of space on the part of

both. And moreover, creation, in a capacity of dualism, implies some necessity, some desire of the Creator. What necessity has the Creator if He is perfect? "Be perfect as your Heavenly Father is perfect"—of the Bible will be then quite meaningless. Because this sort of biblical Heavenly State (of salvation) to which we ask other religions too to pay heed, can be only brought about or realised when all the desires or wants of life (earthly or heavenly) are totally annihilated or fully satisfied. However in either cases, no rise of necessity or desire is least possible. So what remains there to incite God, when He is perfect (of that sort) to an action of creation which points out nothing but a tri-coloured advertisement of Necessity, Want and, Desire—significant of imperfection? Nay. There is no necessity in perfection. Otherwise we cannot understand perfection at all. If He creates under some necessity or desire as creation, we talk of, must so imply, then the poor Creator is, no doubt, under time, space and causation because creation cannot take place without the attendant help of these. And thereby (Mr.) Creator's monopolised omnipresence, omnipotence, and omniscience are likely to be destroyed in thousand pieces like glass-ware by the title-snatching rebels or upstarts of the present-day democratic movement of the world. Who will believe in an aristocratic Creator now-a-days? Why there is weeping and wailing, tribulation and trial in the creation of an omnipotent, omnipresent, omniscient, just and all-merciful Creator? If He is the Creator, He is then responsible for all else, good or bad. He created the world and the good and bad of it will go over to the shoulders of others? Is it Justice? Is the up-to-date world ready to accept it? Could He not anticipate when He is omniscient that creation

of this sort will but produce all these wrongs.? If He is omnipotent, Can't He manage to stop them.? Or if any critic answer to this that it is not the proper time for Him to do so that is, He does that when the proper time comes; it then emphatically proves that He is also regulated and controlled by certain amount of time because He is wholly dependent on that time as He can not stop his (even own !) creation untill the proper time comes and bids Him close the shop of creation. He is, then by no means free and happy. Because over His head hangs always the Damocle's sword in the shape of the Time's inflexible order. Well. If He is omnipresent, Can't He manage to govern and rule His creation aright.? If He is all-merciful, Does not His soft heart melt at the infinite woes and sorrows, weeps and wails that daily, hourly and moment by moment arise from the wounded hearts of mankind.? Why did He create a horrible hell if He is all-merciful and just.? Does it befit One Who is said to be all-merciful that an idea of retribution will strike His imagination.? He created heaven and hell for reward and punishment of the good and the bad. It is so believed by all religions. This shows that He possesses but human sentiments and therefore not much developed in them from men and, moreover, the visions of heaven and hell as recorded in many religions when weighed by moral judgement only excite us to impute Him the qualifications any other than of a licentious and despotic earthly human being. Why did He choose to dwell in heaven full of flowers and fruits, gardens and bowers, murmuring rivulets and pouring fountains, delightful smiles and cuckoos' maddening notes, pearls and rubies, nine species of celestial beings such as seraphics, cherabins, thrones, dominations, principalities,

powers, virtues, archangels, and angels and besides these many other beauteous damsels and blooming maidens of matchless beauty, and not in hell where the unfortunate groan and yell under the intolerable burden of hellish pangs and throes? If He were self-sacrificing and altruistic in spirit like the patriots or philanthropists of the day and an impartial judge and harbouring no personal prejudice and hatred against them He ought to live with the wretched ones to little mollify the excruciating rigours of the last state of their horrible life by exchange of soft and sympathising words or at least, lending them the occasional inspecting presence of His august Personage renouncing the pleasurable life of heaven. But cruel Providence! Do You think this way to exact praises and encomiums, prayers and genuflections from the up-to-date world by throwing dust in their eyes? But, we think, You are irretrievably baffled in that case too. Because there are many athiests and agnostics in Your creation who doubt Your existence and disdain to pay allegiance to Your Person and think of You as an airy phantom only living in the minds of the gaping credulous. Why can You not down them to their knees and force them to sing hallelujah when You are omnipotent, yes, the Dispenser of the world? Is man greater than the Creator God then? The religious enthusiasts convert hundreds of athiests and agnostics to their respective religious faiths. We see, this sort of conversion to each other's opinion is going on in full swing in human society. But the Creator God is alone discredited in this trade and thrown into the background by the competition of man. Oh, what a pity! What a sad defeat! Perhaps His pity in this respect may over flow in poetical

emotions and He may cry out (in imitation) like Pope

“Brother, brother pity take
No more creation shall I make.”

Lo, the world is going red-hot rebel against such a King, heavenly or earthly. Lo, the heart-rending lamentations and contritions of the sinners in hell? Do they deserve redemption or are they to rot there in eternal damnation? If the latter, we then conclude that the justice of the Creator God is not much superior to man's because in the man's justice we find sometimes remission of penalty or pardon. And it is a wonder of wonders that His justice smells earthliness. How can we then call Him all-merciful and just? Lo! the weeps and wails of the widows are reverberating the sky. Lo! the heart-beating and hair-splitting of the plaintive mothers at the untimely death of their darlings. Lo! the jubilant army intoxicated with the greed of others' wealth and kingdom is mowing down the people like grass who make bold to stand in its way for self-defence and vindication of elementary rights of man, everywhere with the arrogant beats of drums like a revelry in the dead of night marking its every movement with killing, looting, raping, and devastation. Ah!, Pen refuses to picture more of this sort. Ah! What is the Creator doing about all these intolerable wrongs? Is there no cure for these, or can He not? Are all these bombastic titles of His mere humbug? Poor luck! Then of what use is He unto man? Now, if any objector urges the above by setting up a defensive as this that the anomaly or sorrow of the world is only due to the peculiar Karmas of the Jiva (individuated soul) and he possesses the freedom of doing Karmas and not due to the Creator God's creation. He is nothing but an indifferent Dispenser of the fruits of actions, good or bad which the individuated soul does at liberty.

However it is not defensible. Let us ask the objector—whether the karmas are created or uncreated *i. e.* exist before or commence to be created after, the creation? If the former, it then exclusively proves that there is then no need of believing in the reality of a Creator God and His creation because the world of anomaly or of sorrow and happiness exists always in the seed of Karma which alone, like God, explains everything. In Karma, there is some inherent potentiality or power which gives effect to it, for good or bad, *i. e.* for which it is alone meant. Like matter and force which merge into each other by their own inherent energy. In this sense, Karma assumes the role of a dispenser of fruits of actions. Because Karma consists in a certain definite plan or meaning of itself. And this plan or meaning is the internal heart, the driving and working power of Karma. It thinks by nature according to the evolution of the heart. It drives by rule, according to the measured retention of force in it. It works by differentiation, according to the meaning of it. Thus Karma saves man from the useless expenditure for opening or for the sake of the Creator's God's official department which the orthodox religion on account of its own maintenance and defence in the teeth of its want of insight into the baffling mysteries which naturally like fogs from all sides beset the Truth eternal—has established on the lines of imaginations with a God at its head in order to keep on records the accounts of the variety of Karmas which Jivas on earth usually do. (This brief suggestion is put forth here under the expectation of the rise of a fresh dispute that how can Karma dispense the fruits of actions which Jiva does when it (Karma) is matter. Let us remove this contention by stating as this that

we on our part, do not believe in matter as dead and unliving for which the present chapter is alone meant, yes, we do hold that all else is consciousness which is the main conclusive theme of the chapter). Yes, what is Karma? It is nothing but the western idea of cause and effect. Now who can say which was created first—cause or effect? Because there cannot be a cause without an effect and an effect without a cause. Who has seen a cause without an effect? It is beyond the limits of human imaginations. So accepting the one, the other has to be equally accepted. If Karma is the cause and Jiva is the effect and vice versa, to say from the stand point of pure Karma theory, now who can say which of them was created or existed first? Who is to remove this puzzle? And, on the other hand, if the both existed, then the idea of creation—something comes from nothing—is nonsensical, yes an ingenuity of the priestcraft or priest-ridden religions for riding rough-shod over the terror-stricken minds of the simple people. So the world exists always in the design of Karma. And what is the world if not but a ceaselessly continual flow of causes and effects? So the creation is a superstition. Again for the second part of our question as placed before the objector, we proceed to urge that if Karma comes after the creation *i. e.* is created, then the responsibility of it, no matter if that Karma is due to the free-will of Jiva, will be, no doubt, on the Creator's head other than the Jiva's in-as-much-as the Karma is related to His creation. Where would have these botherations such as Karma, free-will etc., come from, had He not fancied to enter on a creation like this? Thus it is idle to think that there is some Creator who creates

the world. By creation He has, indeed, fallen between two horns. Evil has come from good. He created under some necessity or want, so that His omnipotence is gone. He created under certain time so that His eternity is gone. He created in certain space so that His omnipresence is gone. He, may-be, could not anticipate these wrongs that were likely to occur from such foolish Creation, and if He could He would not, we think, bend upon such Creation as He is about to lose His all and to become a regular beggar in the street. And who digs his own grave.? Even a fool is not bent upon to do any action if he only comes to know beforehand that the action will but work out his own destruction. Thus His omniscience is also gone. Now what remains.? A big zero. This way, the up-to-date world will snatch from Him all those titles which He has been enjoying till now uncriticised and unhampered and bring Him down from His royal pedestal to the level of parvipotent, parvipresent and parviscient mortal beings and forcibly sign for Him the magna charta of divine freedom and equality at the Runnymede of Common-sense and, perhaps, may execute Him on the gallows of pure reasoning. We shall further dwell upon it in the sequel.

Thus the belief of two Entities of opposite natures cannot be maintained at all. The existence of an Intelligent Entity is possible to which we as well profess to hold but the existence of the both is quite untenable and against common-sense and therefore refuted.

However, it is to our utter ignorance, that we see matter and variety everywhere and all round. We feel and see life and vibration all around us, nay, we are living in an infinite

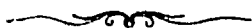
ocean of life and still we ignore it. Mischeivous is our prejudice. It blindfolds us therefore we cannot see truth face to face. Again there is the superstition. It is, like the former, equally mischeivous. It coaxes us, with a fairy's charm, far away from truth. Again there is the dogmatic faith. It shuts us up within a steel enclosure. Otherwise truth is never deceptive. It lies on the surface. Any one can see it who runs thereon. In rainy season, we see, matter decomposes; and out of that decomposition, innumerable living beings in the forms of worms, insects, and maggots come. The same matter from which, inferior beings are produced and generated, could have been a cause of producing superior beings by virtue of its better adaptation and placement. Is not the same intelligence residing in all matter? A lump of clay, which is moulded into a pot-form, could be moulded in another form, say a doll or so, by simply changing the environments. So variety of life is only due to varying environments. But the intelligence is there equally in all matter. Science discovers life-principle in protoplasm. And protoplasm is a soft elastic substance from which the primitive tissue of animal and vegetable life is formed.

In matter, intelligence remains dormant and inactive owing to its molecules greater concentrated and integrated. By virtue of heat, to mention a most ordinary instance, the molecular cohesion gets attenuated and the inherent consciousness, the potential energy becomes active, i. e. developes and makes its way out. It, then, appears before us as organic. The organic potentiality, no doubt, sleeps in the so-called inorganism. It gets awakened and developed, only when placed under favourable circumstances. It, then, organised by outside impacts, becomes sensitive to the outside world.

Truly has the Mundaka Upanishada said that "Brahman developes by heat (Tapas) or knowledge." Heat and knowledge are both identical in sense here. Because both are circumstantial and signify their common origin from energy or say intelligence. Thus the intelligence resides in all things and all things are the developments of intelligence. Only by reason of our wanting subtle and farseeing eyes, we cannot discern or detect the truth. But the man of insight sees the truth peeping through all else.

When the intelligence, which is latent in all matter, comes forth and is revealed, is said to be produced and when it retires and is concealed, is said to be destroyed, just as the limbs of a tortoise, when they retire within its shell, are concealed and when they come forth are revealed. But there is no such thing as the production of the non-existent or destruction of the existent. Truly has the Gita said to the effect—"There is no existence for the non-existent nor non-existence for the existent."—(Chapter II. 16). And, in fact, it is by dint of inference drawn from the effects of intelligence that we make sure of and establish a universal existence of intelligence. Like is produced from like. How can unlike be produced from like? It is impossible. Thus the First Cause is not matter but, at best, Intelligence or Chit. . And matter is not dead and insensate though it is looking to be such and though it is the popular notion, but it is only due to the closer and deeper concentratedness or integratedness of the molecules in the objective formation and arrangement, and, lastly, to our being whiskified of ignorance.

END OF 2ND CHAPTER.



HAPPINESS OR SORROW.

Now the next question that spontaneously arises in our mind is whether the First Cause is happiness or sorrow. And in whose mind does not a question of this sort arise? Is there any soul on the face of the earth who has not ever been troubled and tortured by the interrogative sting of the question? Is there any thinker who has not spent a few minutes of his valuable life for a solution of the problem? Ah! it is a question of questions. Our life and death are centred round this question. If it is solved to our satisfaction, as if a new chapter of our life seems to have been opened for us. Oh, we find it on the lip of every-body, man or woman, layman or clergy, philosopher or poet, lover or loved, young or old. And this is the question which, we think, has given rise to so many religions and sects in the world. Yes. This is the question that chiefly became the cause of Christ's being crucified to death and of Buddha's renouncing the world of pleasures and beauties, gold and diamond etc. Again this is the question which troubles often and often a young loved's mind who is cut off by a sudden separation from her lover owing to anomalies of life brought about by the relentless Providence, and thus makes her ask whosoever happens to come on her way whether the world is happiness or sorrow.

Again it is for the solution of the problem, people undergo all sorts of mortifications and penances. Yes, it is for this as to know whether there is happiness or sorrow, one renounces the world, the pleasure-garden, the happy company

of dear and near ones, lo, the purse and pleasures of life and runs away into the mountain caves and glades of deep and dense forest and there silently passes his days remaining in contemplation about the solution of the problem. It is for this, so many ascetics and recluses have made the woods the home for their repose, yes, the laboratory for experimenting the two compounds of the question that medicates the world at large. Again there are many who in the frantic eagerness for persuit after the true bearing and import of the problematic question dare not even wither hand or leg thinking, perhaps, the answer for the question lies in this way. But the answer cometh not. Oh, how to get the answer!

All life is after the answer. Lo! it is for the answer the so-called "House-search" is going on in every department or province of human life, social, moral, political and religious, literary, artistic and esthetic. But no finds yet. A child smiles, and the so-called House-searchers eagerly ask it, what's the answer darling, happiness or sorrow.? A girl puffs up in the first flashes of her youth, and they ask her, what's the answer-happiness or sorrow, miss.? A soldier under an air of heroic ostentation, tells his friend a tale of war mingling it with the punctuations of pathos and bathos of an actual battle-field, and they forthwith ask him what's the news gentleman, happiness or sorrow.? A philosopher philosophises and the question is put before him, what's the answer doctor, happiness or sorrow.? Lo! the same question is put before all. Blood flows in the veins with the same question floating in the currents. The wind blows with the same question carrying in the whiffs. The bird sings with the same question bearing in the harmony. The glutton eats with the same question smelling in the gusto. The newly full-fledged little birds flutter by the edges of nest with the same question agitating

in the breasts. The widow weeps and each of the tear-drops that rolls down on her pale cheek, asks the world—what's the truth—happiness or sorrow.? Rain falls and each drop of it that is instantly soaked up by the thirsty ground asks it—what's the answer—happiness or sorrow.? The blades of grass that first grow up from the ground enquire, what's the news—happiness or sorrow.? The same question everywhere.

And, how is it that every life wants only happiness and not sorrow.? Even a man tottering in old age with one leg on the grave wants happiness. ! Man shrinks up at sorrow. It is like a bugbear that frightens all on the earth. Can we find out any life in the world, from mineral to man, that welcomes sorrow ? Life like a flower, blossoms into fulness at the talk of happiness and withers, like of scorching heat, at the name of sorrow. Behold ! It is the *aue-de-vie* of the world. The soul from within everyone and all longs for a single cup of it and says prayerfully, "Oh ! Happiness ! Hide in thy cool profound depths my humble life that is being burnt incessantly in the furnace of sorrow. Oh ! Bring the world back to life by letting fall a few rejuvenating drops of thy nectar on the lips that are scorched and dried up by the heat of sorrow."

Where is life in sorrow. ? It, like the pitch darkness of the new-moon nights of July with the intervals of rain and hail, hurricane and cyclone and punctuated by flashes of lightning and thunderbolts, obstructs our every step in the onward

march of our life. It, by passing gloom after gloom in a folded process, makes our power of vision quite inoperative to see things of light and culture that are lying in heaps here and there on the vast field of life. It, in a rhythm of monotony, always annoys the sentiments of our life and tires muscles and tissues of our hopes and aspirations of manhood. It throws cold water over a buoyant spirit. It shuts up the door of life. It tells man—'Halt and no farther' Yes, Sorrow does not know progress. Nor does it know even construction. It does not love hope. What hope can be there? It is more phantom. Man is ever running after this ignis-fatuus, says sorrow, but has he ever been capable of realising it? So give up all hope. Where am I not? I am ruling the whole world. The sun does not set on my kingdom. My extension of kingdom is far and wide. So where do ye, oh men, like to go? Oh! I am encompassing all-else-says sorrow boastingly. Where's the way out then? Only submit to me—says sorrow. Here's the way out. Quite true. Sorrow only knows death and destruction. That's all. Its footprints are exclusively marked by weeping and wailing, despair and brow-beating. Thus it but revels in the blood of progress and construction, life and hope. It always passes its days in dancing and feasting in the pandemonium of evil ghosts of death and destruction, weeping and wailing, despair and disappointment etc.. It ever lives in a pitch of absolute eccentricity. The name of progress or life serves only to cause a hectic flash to arise on its cheeks. It is why sorrow is ever at daggers-drawn with happiness. But happiness loves sorrow as usual with emotions of filial affection as it presents to it still the golden glimpses of better day in the forms of hope, progress etc.

There is a school of pessimistic thought that sees in the world nothing but sorrow. The upholders of this thought believe there is but one almighty sorrow that is expressed in the world we live in. There is but sorrow, sorrow, and nothing but sorrow. Life is a series of sorrow. What we know by happiness and the like is also another form of sorrow. It is sorrow like a witch that frequently changes its forms and names and appears in so many attractive things of the world which look at present very pleasant and delightful but in essence it is Mr. Sorrow. These are mere sugar-coated quinine pills. Yes. So many happiness-giving things are but so many traps ingeniously spread over in the world by sorrow to catch victims and nothing else. Yes. So many delightful things to which man is deceptively attracted are like mosaic works which look from distance very beautiful and nice but from near cadaverous and ugly. Away with them. No hope. No heaven. No saving God. No happiness here or hereafter. All is false. There is nothing but sorrow. So sooner we die the better for us. This is the only way out. These are the views ventilated by the above-named school.

But the views that are held by the school of pessimistic thought appear quite burlesque and ridiculous before commonsense. If there is no happiness but sorrow (according to them), how can we, we ask, feel of that (happiness) which is not in existence at all? What is not in existence at all cannot by any means come in our imagination even. It is a fact that a hill does not move. But in the practical world, we see, happiness is a reality as much as sorrow. Who has felt sorrow without the (previous) experience of happiness and happiness without the (previous) experience

of sorrow.? Can anybody refute this simple truism.? So our side can be equally strengthened and corroborated as theirs. We can also hold that there is but happiness and, sorrow is mere apparent, yes, another form of happiness. Is sorrow really existent in the world.? Nay. We reply it is but all illusion. It is happiness that exclusively exists in the world. So let us say good-bye to the so called dyspeptic school.

Now, if sorrow exists, if it is taken for granted, why does it not, we ask, remain intact all times.? Because, uniformity is the law of reality. Can we call that a reality if it has no mode of uniformity.? It is by the mode of uniformity that we are able to recognise reality from unreality. Otherwise all is yellow to the jaundiced eyes. But this rule of recognising reality does not altogether apply to the case of sorrow. What is sorrow to one, (we see and observe) is happiness for another.

If a prince, for an illustration, is given to live on an income of Rs 30/- per month, he feels sorrow and nothing but sorrow in that straitened condition of living. But, contrarily, it will be a source of happiness if given to an ordinary man. Again if you live and eat and dress this way, it gives you sorrow and whereas it gives another happiness. The presence of certain thing or person gives you sorrow but it gives another happiness. Thus it is shown by the instances that sorrow has no particular standard of judging itself. There cannot be two conflicting natures in a real and same thing. The law of uniformity emblematic of reality does not apply to the case of sorrow at all. So we cannot condescend to the views of the pessimists that sorrow alone exists as an eternal principle. We, on our part, hold that sorrow is non-existent. It is but adulteration of happiness. It is due

to the projecting of happiness into the compass of time-space-causation. Hence sorrow is illusion.

But our side does not any way give in like theirs. Happiness does not make any departure like sorrow from the above-mentioned law. It does not admit of any adulteration or the kind. Happiness appears happiness all the whiles. We do not see any abuse in its nature. What gives us happiness, gives us the same as ever. Sorrow only arises in case of its misapplication. Suppose certain thing gives us happiness and it will give the same to all (more or less according to different conditions) so long it lasts. Now sorrow can only come on two conditions, one is disappearance of the thing and, the other is misapplication of it. Again these are due to the ignorance about the philosophy of the nature of happiness. And, lastly, what we take for sorrow is also under-laid by happiness. Does not sorrow appear before us with the desire of happiness in view? What is sorrow for? Is it not for happiness? What will be the correct translation of the expression? Happiness will be the sole meaning of that rendering. But happiness does not stand for sorrow at all. Can we soundly answer that happiness is for sorrow when questioned by a critic "what is happiness for?" Does not the answer sound ridiculous and fastidious to the ears of the sane and sensible persons? So how can we be led to believe that sorrow is an independent entity? A child cries, for instance, for having a doll. Now what's the cry for? For a doll only. Doll is the sole significance of the cry. So the cry is not independent of the doll. Identical in meaning but different in expressions. That's the difference. Thus it is proved that happiness exists all along. Even does it shine in sorrow as well. So sorrow is but a different expression of happiness.

Now, next that we proceed to advance is that happiness and sorrow are both relative terms, which we have already said. And relative terms or things stand in need of each other in case of their respective expressions. And relative things are identical. Now the question is what comes first—happiness or sorrow? Who is to give answer to this puzzling question? Where is our starting point? If we answer from the pessimistic side that sorrow only exists therefore the knowledge of sorrow comes first to us. It is not all. Here our quarrel doesn't end. How is the knowledge of sorrow possible, we ask in reply, without the anticipation of happiness? The very name of sorrow instinctively reminds us of happiness. The very meaning of the word sorrow breaks to us the news about the pre-existence of happiness. There is sorrow therefore there is or was happiness. It is simple logic. Again if we deal with the pessimistic philosophy from the surface-view without entering on the niceties of logic, we may still put a question out of many from our stock. The question is as follows:—If it is taken for granted that only sorrow exists, where the happiness, then, comes from?

The inevitable answer to the question that is to come from the pessimistic camp is 'From Sorrow', no doubt. So here too we may seek the relation of cause and effect. The identity of cause and effect also holds good here. The effect always identifies itself with cause in essence though the expression may be different. Again to express it scientifically, strike an iron-ball. It will be immediately in motion. Now, how does the motion come? Does it come from the extraneous agency or from within the ball itself? A scientist will explain that the moving power of the ball does not

come from any extraneous source, rather it comes from within the ball. Certain force is transmitted from outside to the ball and the potential energy that is latent in the ball gets only active or aroused by the external transmittance of force. Thus the motion comes from within where it exists in potentiality. Identically, when happiness which remains in potentiality in sorrow reveals itself outside, like the tortoise, is known as happiness unto us and when it withdraws itself within, *i.e.* retires to potentiality is known sorrow unto us. When solidified it is sorrow and, when liquified, it is happiness. Thus to prove from this side even, happiness alone is established in place of sorrow.

So far considered from the opponents side. Now let us consider it from our side. On our part, we hold that sorrow comes from happiness, nay, modification of happiness. And further do we hold that sorrow is not a separate entity as different from happiness. Sorrow is another form of happiness, yes, it is but congealed happiness. Because relative things are regarded as identical. So it is through the intervention of Maya (time space and causation.) that absolute happiness appears to be modified in Sorrow. The causality of sorrow arises from the same reality of happiness. In the like manner as the causality of cobweb comes from the same common source of the spider. And in conclusion, we say, it is happiness that precedes sorrow. Because happiness is positive and sorrow is negative. And negative always, by rule, comes next and as it is dependent to the conditions of the positive. Further dilution about positive versus negative is needless here as we have discussed a good deal about them in the forgoing chapters.

Lastly we hold our own most stoutly against the pessimists by advancing a most cogent reason which none dare contradict. If there is sorrow and nothing but sorrow why is it that all universally want at heart happiness? From boy to man, all desire happiness. In this world we do not find any customer for sorrow. Only the universal demand of happiness. Woe unto sorrow then. The world-market is full of the transactions of happiness. And sorrow is but suffering a low ebb thereon. If there is sorrow, why do not the world want it? What's the cause? How can we believe, then, that sorrow exists at all? It is a fact that man wants that which exists. How is it possible for man to want that which does not exist at all? Who dreams of what is not in existence even?

We trace this instinct of happiness in all life, organic or inorganic. Can we find any life on the earth that likes sorrow? None. Whichever side we cast our sight we see all, from animal to man, struggling and noising for happiness. Enter the mineral kingdom and enquire there and you will see the same demand of happiness. Enter the vegetable kingdom and enquire there and you will come across the same noise. Enter the animal kingdom and enquire there, the same echo and re-echo of the demand of happiness will din into your ears. Yes, enter the human kingdom, there you will also see all busy about transacting happiness. Lo! From all quarters of the world, the vociferous cry for happiness, happiness, happiness; arises, day and night, hour by hour, nay, moment by moment. There is but one aim of man and that is that of happiness. Where is life without happiness? Happiness opens before one an eternal vista of sublime life. It brings life back to the skeletons of man

focissiled in the strata of despair and despondency. Now, who is all-existent-happiness or sorrow.?

Lo! It is for happiness the world is agoing, society is in order, government is under control, and life is harmonious. It is for this, man worships God, goes to temple, says prayers, counts beads and observes fastings and ceremonies. Again it is for this, the patriot loves his country, the reformer criticises, the philosopher reasons, the scientist makes researches, the poet imagines, the writer writes, the statesman negotiates, the orator orates, the adventurer explores, the politician plans, the worker works, the general manouvers, the soldier fights, the trader trades, the merchant transacts, the haverdasher hawks, the customer buys, the salesman sells, and the child smiles. Now what is life-happiness or sorrow.?

Again, it is for this, one commits suicide and, another defends, one takes to prostitution and, another to purification, one commits murders and, another protects others, one hates and, another loves, one envies and, another sympathizes, one is narrow-minded and, another is magnanimous, one steals and, another gives, one praises and, another abuses, one eats and, another feeds, one reads and, another teaches, one plays and, another sees, one sports and, another composes himself, one weeps and, another laughs, one parts and, another meets, one renounces and, another attaches, one frees and, another binds, one appears and, another retires, one quarrels and, another hesitates, yes, it is for this, one chooses plain living and, another high living, one plain thinking and, another high thinking, one low-land life and, another high-land life, one village life and, another city life, one warm climate and, another cool climate, one busy life and, another silent

life, one inland habitation and, another overseas habitation, one Asiatic fashion and, another European fashion, one a dish of rice and curry and, another a dish of bread and meat, one black eyes and another blue eyes, one white complexion and, another yellow complexion, one money-worship and, another lust-worship, ho, ho, victory unto happiness. Who is almighty-happiness or sorrow.?

Again it is for this, yes, for this, the world is found to be embracing sorrow. Because happiness is happiness. It does not know exclusion at all. All is purified of its dross and dirt in the melting crucible of happiness. What is sorrow? It is but a cross-current of happiness. Cross-current is due to a rapid flow of water when suddenly obstructed. And as such, there is but a rapidity of the expression of happiness in sorrow. It is nothing but a rapid flow of happiness when suddenly obstructed. It struggles from within to flow down in the expressive currents of happiness but owing to the obstruction, it cannot ward off the imposed stagnant condition. It is just like the instance of the boiling kettle. The accumulated steam-smoke within the kettle always tries to make its way out by throwing off the lid that has kept its way-out clogged up. The lid springs up little by little and very often by the constant knock from down within but falls not off. In like manner, the constant struggle for expression results in rapidity of flow which obstructed in the way down turns into stagnation. There is the constant rapidity but it cannot flow it down to expression, owing to obstruction and the result is sorrow. Hence man is found to be subject to sorrow when happiness flows rapidly in the streamlet of human life. Suppose, one feels happiness for certain thing whether it is possessed or not, it matters little. Now, owing to the constant

meditation or attachment for the thing, the rapidity of the currents of happiness for it will go on increasing, moment by moment. In the meantime if the thing suddenly appears or disappears, there will start an immediate push, arising from the overwhelming phenomenal emotion, toward the rapidity of currents which as a result (from the obstruction that has come in the way of the down-currents of happiness) turns into a cross-current of sorrow. It is why we observe that it is for the sake of happiness only, man is sometimes found to woo with sorrow. He feels there in it the reality of happiness. It is for the perception of happiness that man goes to court sorrow. Otherwise why will he? Tired of the long empty expectation of happiness, man embraces sorrow, at the eleventh hour, thinking half a loaf is better than no loaf. It is why Kunti, the venerable mother of the Pandavas, cried out to Krishna "O Lord, grant me adversity and trouble in life, birth after birth, that I may remember and not forget thee ever". Does not that Absolute Ananda underlie all else, say adversity or trouble? The taste of happiness is not complete unless sorrow is understood. Yes. Sorrow serves like pickles to taste happiness in rich relish. Does not the expression of the lady point out to the same meaning of happiness in view? It is in view of the attainment of this happiness, so many tragic plays in the different literatures of mankind are written. And it is in view of the attainment of this happiness, so many tragedies of life are daily reported to be happening in the world. It is for happiness, the love of newly-married young pairs is often seen to be intentionally soured. Again a devotee is found to be intentionally crossing in temper with his Lord of worship as if to feel happiness most touchingly. Ah! it is for this, the soldier

plunges himself in the thick of bloody war, the patriot chooses the gallows for a flowery bed for eternal peaceful sleep, the explorer grapples with the dangers of life and death, the adventurer wears the garland of difficulty and hardship, and the lover dies for the loved. Now, who is angelic-happiness or sorrow?

Happiness is motor-power in all life. It is for happiness only, man works, day and night, with sweat on his brow. Otherwise why will he? It is for happiness, behold, there is so much pomp and pleasure in the world. Which-ever side do we turn, we see nothing but the news of happiness. Whomsoever we talk to, we see, happiness is alone meant and desired. The mother allows her most beloved son whose separation of a minute causes her head to reel in anxiety, go thousand miles away and, that for what-for happiness only, that her son will draw a handsome salary there which will be a cause of happiness for her. The parents maintain and educate their children with the purpose in view that they will, after having a good education, earn a pretty lot of money and thereby give them happiness. A friend loves his friend with the same purpose in view that he may get some doses of happiness from him in the time of his need. Again in the international politics, nations keep pledges of one another's or respect the integrity of peace with the same purpose in view. The secrecy of diplomacy among the politicians is carefully preserved with the same purpose in view. The rebels consult the mischeivous plans, late hours in night, with the same purpose in view. And, Lo!, even a child hides its sweetmeat under the skirts of garments from its fellow-mates with the same purpose that if they partake of this, its happiness will go or decrease in part. Again see, the king

cannot go against the voice of the people nor the people against him and why.? Because of happiness. The husband dare not offend his wife nor the wife her husband, and why.? Because of happiness. The weak is afraid of the strong, the foe threatens the foe, the virtuous hates sin, the liar speaks falsehood etc. etc., and why.? Because of happiness. Now, who is omnipotent-happiness or sorrow.

Thus it is proved that there is but happiness in the world. It is why all life equally needs it. Is not that Infinite Ananda behind the world flowing into so many phenomenal outlets.? Otherwise how could we.? Lo, That infinite Happiness, percolating through all else, delights our life of destruction and decay for a few minutes and, at the same time, gives us hope saying that "For you, Oh! man, there is reserved the infinite happiness behind this changeable relative world". Lo, That infinite Happiness sends for us a few loving kisses which in this relative world appear to us as mixed with the so-called worldly happiness and sorrow. It tells us, day and night, "Oh! man, don't fear, don't yield to the submission of apparent sorrows of the world, these are like passing fog which, for sometime, obstructs your vision and next moment passes away clearing the landscape to the full blaze of day-time. "Further does it tell us, "Oh! men, there is but infinite ocean of Happiness and worldly sorrows are but icebergs floating therein knocking this life and that, so do not fear them, there in them can you also find the taste of water if you are intelligent."

And of poor Sorrow.? Poor indeed? There is no customer for this rubbish, Who wants it.? Does anybody desire or want it.? No. Why do we, then, make sure that

sorrow exists at all.? What exists must assert its independence. It is a truth. If sorrow exists why is it not universally desired.? Ask any man whether he wants it. The answer will be an emphatic No. What a nonsense! Who desires it? Why? And for what.? What end will it serve.? For a morose sullen outlook of life.? Oh, life is not a dream or an unreality. Beset though we are with the rings of unrealities, visionary phantoms and empty dreams yet there is, in it, some truth eternal, yes, some reality absolute encompassing all times and all else, irrespectively. And this is the truth, the reality of happiness which we conceive and experience in the existence of our self. One may be often lashed by sorrow and worried by its rigours and see the world thereby dark dark and nothing but dark and thus may be carried down in the black waters of despair smitten and injured by the overwhelming tossing waves, yet there is some indomitable reality in him which leaves him not even then and carefully keeps his torch of hope for happiness still ablaze and aloft and thus lightens a great deal of his burden of afflictions and woes which he is, on account of an ill-star of life as set by divine dispensation, given to bear on in that weary and rough courses of Karmas. By this absolute reality of happiness, sorrow is counter-acted and counter-balanced. Otherwise sorrow would have check-mated the game. Thus it is shown that happiness has a reality and that reality is woven into life-fabric by the threads of the Infinite Existence or Atma. And, on the other hand, sorrow has no reality because none desires it from in or out of life. Soul is the king of human life. And conscience is a Secretary to His Majesty. Good or bad, reality or unreality etc. are judged and determined on this tribunal of life. Now, what is passed unanimously

by these two high judges of man, is regarded as final by the world at large. Pray for a judgment to your judges and see which is real-happiness or sorrow. The unanimous verdict that will be passed by these two high judges of the tribunal of human life, will be, no doubt, in favour of happiness. Happiness will be passed as genuine and real and sorrow but false and imitation. Is there any soul that denies the reality of happiness and forges reality for Sorrow.? We say in reply, None. Behold! The soul of man gives witness in favour of the reality of happiness.

Reality alone can be happiness because it is not passing and fleeting. Unreality is sorrow because it is passing and fleeting. In this relative world, everything is followed by sorrow because it is perishable. Why does sorrow come to us.? Why does it overtake us.? Because a thing which we take for reality gives us happiness so long it lasts and when it passes away in course of time and by fleeting nature of worldly things, our dream of reality vanishes in a moment and the forced want of it (born of the sudden loss of a habit created by a constant utility or association of a thing which is passed now) causes in us a painful feeling to arise owing to the passing of happiness that we used to derive from the presence of the thing. But happiness still exists though it is in an inverted way. The phenomenal thing perishes but the reality of the thing never perishes. It is absolute reality. Because nothing of the world is ever destroyed. Only the name and form perish, come and go. But the reality which underlies the names and forms *i.e.* objects, is indestructible and eternal. Hence happiness exists as ever as the reality of object. It does not perish at all. So sorrow as a passing phenomenon, only plays on the

sorrow exists at all? What exists must assert its independence. It is a truth. If sorrow exists why is it not universally desired? Ask any man whether he wants it. The answer will be an emphatic No. What a nonsense! Who desires it? Why? And for what? What end will it serve? For a morose sullen outlook of life? Oh, life is not a dream or an unreality. Beset though we are with the rings of unrealities, visionary phantoms and empty dreams yet there is, in it, some truth eternal, yes, some reality absolute encompassing all times and all else, irrespectively. And this is the truth, the reality of happiness which we conceive and experience in the existence of our self. One may be often lashed by sorrow and worried by its rigours and see the world thereby dark dark and nothing but dark and thus may be carried down in the black waters of despair smitten and injured by the overwhelming tossing waves, yet there is some indomitable reality in him which leaves him not even then and carefully keeps his torch of hope for happiness still ablaze and aloft and thus lightens a great deal of his burden of afflictions and woes which he is, on account of an ill-star of life as set by divine dispensation, given to bear on in that weary and rough courses of Karmas. By this absolute reality of happiness, sorrow is counter-acted and counter-balanced. Otherwise sorrow would have check-mated the game. Thus it is shown that happiness has a reality and that reality is woven into life-fabric by the threads of the Infinite Existence or Atma. And, on the other hand, sorrow has no reality because none desires it from in or out of life. Soul is the king of human life. And conscience is a Secretary to His Majesty. Good or bad, reality or unreality etc. are judged and determined on this tribunal of life. Now, what is passed unanimously

Out of folly, we are ourselves piling gloom upon gloom before our vision and blame the world that it is dark, dark, dark. What is wrong with the world.? It is as clear and bright as the day-time. We are ever running after unrealities, yes, after chaff and nonsense, and we complain there is no happiness but sorrow, sorrow and sorrow in the world. Let us deal wisely with the world and then it will reveal its truth and mystery unto us. We do not know how to open the lock and falsely quarrel with it giving it a bad name. This is no expedient. Man should be introspective by nature. First let us examine our position. Yes. Let us see whether it is false or right. Then our decision is worth making. Otherwise all is bosh and nonsense. Behold! Oh man, your standard of living is quite incorrect. You have set your stand upon a quicksand. You are going down and down gradually. Take Care. Change your stand. You are missed sight of your centre and therefore moving like "Dumb driven cattle." You are awfully mistaken of your own self, the centre of centres, the reality of realities, the source of happiness and running after the false and fleeting worldly things under an expectation of happiness. Things are coming in and passing away in the flow of Nature. Accordingly you are also getting happiness and sorrow by turns. You are also plagued and puzzled by the ambiguous arrangement of things' results. You can hardly determine by study of the surface view of the world which is real, happiness or sorrow. As a result, you are trembling in the balance—becoming sometimes pessimistic and sometimes optimistic. Oh! put an end to your puzzle by going behind the variegated scene of the world-theatre, your decision of life will be ever incorrect if you weigh things by the standard of this

relative world. It is the evolution of the unknown and unknowable atma. Every thing thereof is therefore ambiguous, grotesque and illusive. So the true field of research is not this world. Here there is only ambiguity and puzzle, deception and danger, noise and inattention. It is only to live and let live. It is only to see and let see. It is only to play and let play. Yes. It is only to hear and let hear. So far and no farther. This is the exclusive attitude that we are to show towards the world. And our true life worth living and knowing lies behind the world of relativity. That is the real field for our researches. There in the reality of Absolute Unity and Silence you will find the true health of life, the true beauty of things, the true decision of the world-nature. There in the Absolute Reality in which all else of the relative world like salt, dissolves and disappears, will you find the truth and discover which is real, happiness or sorrow. All ambiguity will be clear then. The world will begin to disclose its secrets by and by to you. And you will be wise in the revelation of the Reality which from behind rules all else. You will then begin to see truth eye to eye. Your dream of sorrow will vanish. The morning of the day of happiness will break on your life. The healthy and pure air of that morning will refresh your nerves and muscles which are long tired and exhausted of the noise, and bustle of the world. The sweet fragrance of the flowers that blossom on the pure cool of the calm morning will richly perfume your thoughts and ideas that used once to smell only earthly nuisance. And you will begin to see the world, then, as nothing but the descriptive expression of that Reality absolute which we have called First Cause. This reality does not perish. It is present to all times. So

happiness perishes not as well. It is everywhere. You will see then happiness all about and nothing but happiness because of the Absolute Reality. True happiness lies in the Absolute. It like ether, encompasses all else.

We have said in the foregoing chapters that our First Cause, which is absolute existence as well as consciousness is the reality of the world. Whatever is happened, is happened no doubt, in a capacity of an effect from a cause. The world is happened as it is visible so it has a cause. And if we take the world as infinite, the cause of it must be the same. Because the Cause remains by rule, encompassing the length and breadth of the effect of which we have already in the foregoing chapters discussed a great deal.

Now we have proved already that happiness is a reality, and that not secondary but fundamental. Is not one's self ever dear to one? Does the self ever die? (We shall answer to these questions in the course of our treating of the subject matter). So the reality of happiness is, at best, fundamental. And fundamental as well as indestructible reality cannot be as many. It is one and second to none. Further detail is unnecessary here as we have discussed it at length in the first chapter. So the first cause which is universal and absolute existence can be alone all happiness.

Sorrow may come only on two conditions which we have once noted and that is that of separation or destruction and that of misapplication of an object of happiness. Suppose a certain object gives you happiness and sorrow cannot venture to approach you so long the

object exists. Because sorrow is, by nature, timid. It keeps far away from the assertive presence of happiness. It, therefore, seeks opportunity by lying in ambush. It jumps upon its prey immediately after the object of happiness ceases to exist. Now the purport, the sum and tenor of this is that sorrow cannot come on to what has imperishable and eternal reality. If a thing's reality is guaranteed and exists eternally, where is sorrow then, for it? Is it not owing to the perishable and changeable nature of worldly things that sorrow does overtake us? Where would be sorrow if the things which give us happiness would remain the same and uniform as ever? Thus it proves that sorrow is born of non-reality, therefore non-reality is sorrow and that sorrow does not come to reality therefore reality is happiness. Lo! Sorrow, the shadow of happiness serves to tell us that the dreams, the phantasmagorical pictures of the relative world cannot give us real happiness because these are themselves unreal and false. Real happiness lies in the reality, the first cause of the world. And owing to that Reality as expressed in the world of name and form the different phenomenal objects appear as happiness unto us. But for eternal and inexhaustible happiness, one must leave the attachment for the objective and adhere to the subjective. The objective is changeable. So the real happiness appears through the intervals of changes as the so-called happiness and sorrow unto us, and whereas the subjective is uniform so it has no change and free from the taint of worldly fluctuations of happiness and sorrow.

Let us elucidate the above by a process of logical syllogism.

Man is mortal Reality is happiness.
Ram is a man First Cause is Reality.
... He is mortal... It is happiness.

Again, where there is fire there is smoke. It is our experience. So from the reality of smoke, we infer the reality of fire though it is invisible. We see smoke on the hill. But we have not seen fire thereon yet. So from the inference of smoke, we infer the existence of fire on the hill. Identically, where there is reality, there is the expression of happiness. It is our everyday experience. Happiness comes from the reality of things. And, contrarily, sorrow comes from the unreality of things. Thus we infer that happiness is absolute reality. And reality is not different from happiness. Reality itself is happiness. So behind this world of the admixture of changeable reality and happiness, there is some absolute Reality or Happiness. And absolute reality or existence can be alone our First Cause which we have proved and demonstrated already. Is the first cause happiness then?

If the pessimists believe in an absolute Reality, i. e., First Cause of the world, then their doctrine of absolute sorrow is contradictory and ridiculous. Absolute Reality cannot be a substitute of sorrow. It is absolute reality, again it is sorrow, it sounds quite absurd. How can reality be sorrow? And if so, where is reality and blessing of reality then? If reality is sorrow, we cannot understand reality then, at all. And moreover, happiness ought not to exist as there is absolute reality of sorrow.

And, again, if they hold by changing the position that there is no absolute reality but sorrow which

sounds equally ridiculous and absurd, and their doctrine will be drifted over to Atheism which we have refuted elsewhere. So further discussion about it is needless here. Only suffice it to remark here that without a permanent cause or reality, the harmonious maintenance of the world is impossible. And, identically, how can sorrow exist without any antecedent reality of cause? It is also equally impossible.

Thus it is proved and established that the Reality, the First Cause of the world is happiness and not sorrow. It is why we see happiness percolating in all else and all life as the expression of that First Cause, the absolute existence, desires it. Lo! The worldly happiness tells us that behind the perceptible, there is an infinite reality or existence of Happiness or Ananda which has no exhaustion nor any corruption. It is always uniform. And where is not this reality? Is not the world the palpable manifestation of that infinite reality of happiness, the First Cause? We, in a mode of distraction, catch hold of one thing for another. Hence the sorrow. Otherwise the reality of happiness is neither deceiving nor misleading. The wrong is with us. We, like children, are always lulled to the sleep of self-forgetfulness by Nescience. She holds before us play-things of coloured names and forms and we are enamoured with their beauty and as a result, we miss sight of the underlying reality absolute being attracted towards the fascinating gorgeousness of them. The modifications of the Reality change in a usual course of order but the Reality is uniform and intact just like the manner the ocean always undergoes modifications of waves, the ocean is uniform and intact though the waves come and go,

the modifications change variously moment by moment. Now, he who sees only the waves, the modifications, no doubt, misses sight of the ocean. Similarly, he who is exclusively engrossed with the thoughts of illusive and false names and forms of Maya, forgets the reality. Hence sorrow overtakes him when the happy dream of name-and-form passes away. And consequently he sees not happiness. It is why the names and forms possess for him no air of sacredness. He finds in them only a dramatic value of sense pleasures. But for him who, becoming careful of the Reality; deals with the names and forms, the world is but a sacred revelation of that infinite happiness as ever. For him sorrow is a myth, happiness is a touching reality, and life, like a double barrelled gun, answers from both sides. Behold! For him, everything is the revelation of happiness or Anand. Does not the first cause like ether encompass and permeate all else, here and there, above and below? Where is not the reality.? here and there, right and left, above and below, ho, ho, every where. Oh lo, where is not the hope then.? It comes from all quarters of the world. Oh, victory unto happiness? It is why Shruti says that "He is Juice it-self" and that "having received that juice of happiness the mortal beings become happy." And further adds the Shruti that "Know Brahman as happiness," "From this Happiness goeth forth all else etc." And the different religions and sects which have up to now sprung forth from the face of the earth like mushroom growth believe the same thing, though in a crippled way when worshipping their Lord God, the Root Cause of the (created) world; and their every prayer or offering at the holy feet of their heavenly Father

or Mother or Lord or Beloved spells the same desire of attaining happiness from their heavenly So-and-So Who is alone thought to be the spring of all happiness as He or She is said to be the giver of light and salvation, bread and clothes etc. So all religions or sects, in variously worshipping, worship to their unconsciousness the same Anand or Happiness which we talk of. This sort of worship will end when it is realised in the (name—and—formless) Infinite.

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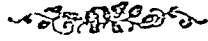
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END OF CHAPTER THIRD.



ATMA.



We have continually proved in the foregoing three chapters that the First Cause is existence, that the First Cause is intelligence and that the First Cause is happiness. These are not, like the belief of Trinity of Godhood, three different things that like a so-called limited joint company they compose a whole but aspects of the same thing. Proving one, the other two come of themselves. What exists must be in knowledge or power as it is not meaningless and dead and therefore it is happiness also, as it is absolute reality and therefore it can exist.

Now we are to show here in this chapter what person that First Principle may possibly be and without which we cannot at all ascertain its nature nor can we properly address it in the practical world. Proving the First Principle as absolute existence, consciousness and happiness is not still all. Truth is not clear still by that. Human nature is very inquisitive. And as it is puzzled and confounded by different religious as well as philosophical beliefs of duality, trinity and plurality of Godhood or Entity which is already refuted, man is groping in the dark of confusion and despair. So, under this plight, he usually puts the questions as what is the relationship between that Prime Cause and man? Is it of difference or of Unity? And if that of Unity, why

there is the interval between this Prime Cause and man? Let us enter into its discussion.

In intelligence, knowledge is alone possible as it is not dead and insentient. The world is the manifestation of that absolute intelligence so we find vibration, movement, growth, activity etc. characteristic of intelligence or consciousness in all things thereof. These are the phenomena that serve like advertisements to indicate an intelligent Prime Cause. How can we get to believe that the source of the whole world which frightens us by the display of its diverse kinds of powers like the above is dead and powerless?

A materialist may dispute here. He may say, those phenomena come forth from matter and occur by the nature of things. This expected refutation is already vitiated. So it is useless to dwell upon it further here. But there is one class of materialists who do not seem to be believing in insentient matter but something of the kind and profess to believe in Nature or Power only, to which we also submit but with some amendment. The philosopher Hegel too, probably belongs to this class of thought. The world is, no doubt, a power or manifestation of some power. Nature is, no doubt, always displaying her power in diverse ways—in various phenomenal forms of electricity, magnetism, the sun, the moon, the stars, rain, cyclone, earthquake, inundation, force, gravitation, mind, etc. Do not these phenomena remind us of an inexhaustible store-house of an irresistible power in her control? It is why the orthodox Tantrikas (the so-called materialist vedantists of India) worship her as original world-power personified

as Goddess Kali, Durga or Chandi, the giver of light, power, wealth and, at last, salvation to boot. They worship her in her infinite omnipotent, omniscient and omnipresent nature. (See Chandi Gita). However, so far alright. But it is illogical and burlesque according to our calculation to hold that only Nature as Power exists. How can power as abstract quality exist independently? It is according to the rules of Grammar, all abstract nouns inhere in the Concrete nouns. Abstract qualities, such as power, strength, mercy, piety, beauty, etc abide in something in the relation of container to the contained. Abstract noun, for an example, brightness of the Sun inheres in the Sun the concrete noun whose quality or nature brightness is: and, moreover, all abstract qualities are referable. When we hear of nature or power or anything abstract quality we instinctively question to our mind whose nature? whose power? So it hints, always, at its container. Nature or power, thus, necessarily, inheres in something else, as we do not find anywhere that abstract qualities are existing independently. Is matter without force or force without matter? Is combustibility without fire? Is anger without the angry? Is mercy without the merciful? Is strength without the strong? Impossible. Thus the position of the materialists as not to admit of a containing principle of Nature or Power is quite untenable and boyish

Has not Nature an existence apart from her phenomenal character? An object, for example, is nothing but a congeries of attributes and attributes exist in the reality of the object. And that reality is distinct from an attribute or attributes and equal to the existence or

In this existence, the attributes inhere by relation of container to the contained. Take, for instance, a wave. The existence or substance of the wave, though itself not the wave, yet not different from the wave, is equal to sea-water, the container of the wave. Several characteristics, attributed to a certain portion of water, make a single whole which we call wave, and it is for the reason, it is immediately cut off from the rest of the sea, and appears in a certain distinct form. Do not the wave qualities abide inseparably in, yet distinct from water? So Nature or power which is nothing but possibility of quality or attribute, the mother of variety, exists in and on the essence of her which is apart and, at the same time, not distinct from her is equal to and same with the First Cause, the unknown and unknowable of which we have said much and established already. How can we accept a thing which nothing but consists in a lot of particulars, without first accepting its existence of which the thing is but a particular expression? Only its effects in Nature that are known to us. We gather from observation and experiment that Nature is always changing forms and names. And what is that in her which does not change at all? Water changes into vapour and vapour into water again. But what is that which changes not, yet works all along under the covers of water and vapour? Our body changes periodically such as from boyhood to youth from youth to adulthood from adulthood to senility. But what is that which changes not in spite of these external changes of names and forms? We miss to notice the unchangeable ego in the noise of so-called appearances and names. It clearly proves that there is something which is apart from the changeable nature. It is not known to us. So we call that existence (Be-ness), in

which Nature shelters, Atma or First Cause (and Brahman, God etc. of other religions). Some Tantrikas even hold to the opinion which is nearly on all fours with ours. They hold, Kali is power of Shiva.

Now, human mind whatever subtlety it attains, cannot go beyond nor dare peep into this First Cause. A hand can catch one hundred and one things from the front but cannot catch itself back. We can think and see many things but we can think and see none behind or beyond ourselves. Can we see our eyes? No. But our eyes can see things. We can only feel it and know that it is part and parcel of our body. That's all. Similarly we can feel ourselves but cannot see, hear, smell, touch or taste it. If we could do that we would have determined the nature of our self. Here's the great Chinese wall raised up, and lo! for the levelling of which, all powder and ammunition are quite useless. What is that noted wall here in question.? Atma is the great wall here. It is our great back. We feel it, but cannot see it, hear it, smell it, taste it, or touch it. This is the drawback. Yet it is the beauty.

Why do we call that First Cause Atma.? We have proved before that there is a Cause which is the most generalised and therefore first of all other causes and therefore these are all mere nonentities as these are effects of the First Cause and that, by a law of Cause, it abides in and pervades the effects. So the First Cause universally pervades all else and therefore it exists as second to none as all else are the expressions of the same First Cause. As second to none, it must be, if we enquire

about its person, no other than first person of singular number which is another name of I. It cannot, under this circumstances, be second or third person, which involves plurality. And, moreover, we have proved and established already of a single entity in favour and support of the above proposition. So, that First Cause is first person of singular number any other than second or third person which is untenable and against our views.

Again the word Atma is derived from Sanskrit root "Ata"—to pervade. So Atman means one that pervades the Soul as well as the material universe. Does not the magnitude consist in the essence of a thing? Does not the cause abide in or pervade the effect? Atma, therefore, signifies from its derivation the existence of the world. An existence, which is universal and second to none as we have shown already by a point of logical discussion must be of the same person as the first cause is. So Atma and First Cause are here mere synonymous terms. It is why the First Cause is called Atma. Atma means I. And, is not I significative of existence or being? If we ask any body, who are you? He, at first, looks to be determining of his simple existence by saying in reply, "I—am." And afterwards, by further enquiry, he is looking to be predicating his I—am i. e. identifying his I—am with body-consciousness and answers that he is Ram or So. Where do we not find this I—am? Everywhere. In stocks and stones, in flora and fauna, in men and beasts, ho, ho, even in laughing and weeping, in kissing and singing, in separating and meeting, in booming of cannon and clashing of swords, in the roaring of waves and thundering of clouds, lo! in prattling of babies and

chirping of birds. Where is not I-am.? Does not the cause pervade and abide in the effect? Is not God everywhere? Yes, all else physical, mental, and spiritual, is the expression of the same reality which we call First Cause or Atma. Without the intervention of the Reality behind, no phenomena can take place. How can we have the knowledge of phenomena if these do not make us understand of their presence or existence however momentary.?

Analyse your body and you will see the truth coming out thundering. Your body is composed of molecules. And each of the molecules has its independent individuality like yours. Because it is our every-day experience that whatever thing has an independent and separate existence or individuality has also the consciousness of "I am!" I have an independent and separate existence or individuality, for example, comparing with other things of the world so I have the consciousness of "I am." It is proved by my direct cognition so no extraneous authority is least required to prove my existence. Similarly the others must have. Let us prove the truth from a syllogistic stand-point. Every city contains a church. Calcutta is a city therefore it contains a church. Every independent and separate existence or individuality has the consciousness of "I am" (as it is experienced in my own case so the inference of it bases it-self on my own practical knowledge) Hari or certain object has or you have an independent and separate existence or individuality therefore he or it has or you have the consciousness of "I am." Now this logic may be universally applied to all other things, organic and in-organic, to prove and demonstrate the universality of I (Atma).

So each molecule necessarily feels of its separate self-consciousness or individuality which is significative of I-am. And their totality, the totality of so many apparent (small) I's forms the ego, the self-consciousness of the man. So from each and all parts of the body, arises the cry of I-am, I-am, I-am. It is why the Yogis hear the sound of Om within the body during deep concentration. They technically call the sound "Anahat". "Anahat" means what sounds of itself. And in that superconscious state he realises to his utter astonishment that "I" (self) which pervade this finite body of clay pervade as well the whole universe." He then discovers his own self as the first cause, the sole existence of all else, yes all else is but his own self. His error of duality explodes. He, thus, attains to absolute "Aloneness" (Kaivalya) and goes across the sea of sorrows and sins.

Now, like your body, the big visible world including the sun, the moon, the stars, etc. etc. is also composed of the same (individual) molecules or atoms. As for the molecules, your body is like a universe, so for you, the total of the sun, the moon, the stars, hills, rivers, valleys, forests, earth etc. is a universe. Compared with infinite vastness of the universe, your body is also like a particle. And from all parts of the universe, like the above, arises the same cry of I-am. So "I" alone (in "my" objective form of the world) exist throughout. Who will know whom, then? This is why "I" am always inaccessible by the senses.

It is for the reason, we cannot pull down the Chinese wall. Because we cannot see the self by our naked eyes. The Self is formless. It is consciousness itself. So senses are not of any use here. And what is

not consciousness or knowledge in the world? Everything is knowledge or expression of knowledge. The Sun, the moon, the stars, stones, earth, trees, pots and all visible or perceptible phenomena are knowledge and expressions of knowledge. Can we know or understand any object without its knowledge? An object nothing but consists in knowledge of the object however descriptive it may be. Under time and space, that infinite knowledge as proved, appears before us as part by part. Various phenomena in the forms of foam, ice, hail, and rain, come from the same source of water. These are, no doubt, different phenomena in name, form and usefulness but nothing but water and the various expressions of water. In like manner, the different visible as well as perceptible phenomena of the world are nothing but knowledge and the expressions of knowledge. The various visible objects are just like foam and frost, hail and rain of their Infinite Knowledge which we call Atma. So the concretised forms are false and the knowledge underlying them is true. Whenever we presume to know the Truth by the senses, we commit a wrong and act like a fool. It is a blasphemy. Senses are the results of concretised knowledge. Hence these can only know the finite objects. These have certain court language, idioms and phrases of their own. So the Truth is simply caricatured when the senses dare attempt to explain it. And, on the other hand, the self is formless and abstract, as it is knowledge. So how can it be known by the senses which can only know the concrete things? Nay, It should be only known in abstraction. Self by the Self. By dissolving mind and senses in the self, the First Cause. Simply by abstract feeling as making the mind one with the Self. Lo! Here's the way out. See the Self, the Truth, only in the eyes of the abstract knowledge. All is clear then.

From this side, Our Self is ever knowable. But we cannot describe its nature like this or that object. The description of this sort means a regular parody of the truth, because description, by rule, comes from the source of senses and mind. And senses and mind are notoriously finite and limited. They can only explain what falls in their focus but what is beyond or outside their limited focus is ever unknown and inexplicable by them. So how can the infinite be described by them? Infinity means secondlessness and description or knowing means duality. No knowledge is possible without the admission of duality in the capacity of knower and knowable or describer and describable. And this emphatically proves that all our knowledge is a result of combination and a result of combination becomes by rule perishable. How can the infinite self be known or described by them while whose very existence does not admit of duality of the sort as speculated above? And the establishment of one infinite entity, call it God, Self or anything you like as the cause of the universe, we see, is the last triumphant success of all religions and philosophies on earth. It is a universally admitted and desired truth. Here there is no difference of opinions amongst the right-thinking people. So how describing or knowing of the infinity is possible which involves duality? It is why we have said that we simply caricature the truth when we proceed to describe or know it by the senses in a capacity of duality. It can be only known by entering, yes, by merging in the truth. Here is the way out.

Who does not know that "He exists"? This knowledge of the Self or existence bubbles forth day and night, of itself, from the innermost depths of every body's heart. All life, small or great, insignificant or significant, is well.

nigh, aware of this self-existence. It is not subordinate to any physical, mental or spiritual exercises, methods or discipline. It is self-evident. Does it not whisper into our ears when we look at the vast expanse, the infinite sky dotted with countless dazzling stars as if strewn over with so many white flowers, the Sun and the Moon, the double rotations of the earth round the Sun, the passing clouds over head, the running rivers, the changing landscapes, etc., etc., that there is a reality behind which controls all these phenomena becoming their common basis of existence? Every moment that passes of our life, goes away telling us of the same story, the story of one existence. Every opportunity of life that welcomes us reminds us of the same existence from the depth of which it springs forth. And every current of love and affection that goes forth to the world from our heart also sings of the glory and majesty of the same existence. So we say, when and where is not this existence or Atma evident? Only the blind seeth it not. Blessed is he who sees God *i. e.*, I-am in all else. And for him, no undergoing of practises or Karmas is necessary. For him, the notable Chinese wall is not a painful barrier. It, then, turns for him a pleasure-walk. He then thinks or fancies not to go over or beyond the wall. And where will he? Where is he not? Enquire into the Sun, there is I-am. Enquire into the Moon, the stars, clouds, wind, fire, water, earth, atoms, electrons, plants and flowers, there is I-am. Enquire into the hearts of the birds and animals, worms and insects, man and woman, friend and foe, you will find the response of the same I-am. Lo! O, Man, why do you strive and struggle to see God, the absolute Reality through the naked eyes? Has the Reality any

physical form that you will sense it? See through the eyes of knowledge. Oh! it is to feel and not to sense; because feeling is sacred and sensing is dirty; because feeling is economical and sensing is spendthrift; because feeling is spontaneous and sensing is mechanical; because feeling is angelic and sensing is animal and, because feeling is divine and sensing is earthly. Deluded as we are by the magic of outwardgoing senses we go to perceive it and, for the reason, there is so much trouble and discontent reigning wild in the hearts of men. Oh? learn to feel it by withdrawing within and there you will find the real truth the beauty of life. All botheration is gone. Ignorance has mounted on its wings. As the prime cause is absolute existence, Atma is omnipresent. As a witness, It witnesses all affairs of life. The foolish man knows not, therefore he thinks he has done certain action under rose. But "I" am present in all circumstances. No action in an individual life can take place without the knowledge of Me (Self). And "I" am present in all life small or great. Lo! in this sense "I" am omniscient also as "I" am equally dwelling in each and all life. So none can escape the gripping control of Me. Is it not a fact that what is second or third person before you is essentially first person, singular? Analyse and examine all objects of the world, each part of them, however minutest these may be, does reveal, you will see to your great surprise, this truth, the truth of first person of singular number. Hence "I" am in all else and second to none.

Again that First Cause which we prove to call Atma is eternal because it has no cause and whereas the world Soul and all else are non-eternal because they are all effects and therefore they have their causes and are made. "That which exists and has no cause is called Nitya

(eternal) whilst that which has a cause or has been made, is Anittya (non-eternal).”—Vaisheshika philosophy (VII. I. 3). So Atma as material cause (and efficient as well) of the world exists as the substance and substratum of all else. It sets in motion all other causes but itself is set in motion by none. It is the invariable existence of all else. How is it possible for one to go beyond himself then? Nay. One must remain within himself. And moreover, mortal life cannot go beyond or see into. Impossible. Ah! Mortal beings are like drops in that infinite ocean of existence wherein all else are rising and falling with a speed of Kaliedoscopic passing of pictures. How can one know that like this or that object then? And to so attempt is a height of arrant nonsense. Because, is he not in his true meaning and reality, that existence or I-am, apparently so objectified? Is this “I” ever unknown to us? Are we not sure and certain of our so-named existence and reality infinitely and infallibly greater than the existence of the wall before us? But we cannot know it apart in a triple capacity of seer, seen and act of seeing, which implies duality. Because knowing, seeing etc are only practicable and possible as well in the case of duality which is already refuted. Triplicity of knowledge belongs to the superficial life but in the innermost depths of life, no triple knowledge but the knowledge-in-itself is possible. Triple knowledge is objective as it deals with objects. But in the existence, the knowledge of I-am, there is no object. Hence no knowledge in a capacity of knower, known and act of knowing. It becomes obvious while more and more do we begin to dive in the inner depths of our life to reach the bottom of truth under an eagerness of spiritual thirst. We mortal beings are just like salt-idols, of the story in the upanishad. A certain salt-

idol once fancied to measure the depth of sea-water, so it set out accordingly. Now one thing most interesting that occurred was that more did it descend in water, the more did it commence to melt away. Upon this, the story soliloquizes (to an effect of moral value)—Who will tell us of the measurement of the sea-depth when the idol itself has melted away in waters.?

This way, our thoughts and ideas play their parts for a while and, at last, get merged in Atma their supreme existence. It is the notable hinge upon which our consciousness of the world life and all fringes. Physical phenomena rise from and fall in it. Can the bubble know the river its root-cause by turning back though it begins its first journey of life from the river and at last ends it very there being merged in the river and becoming one with the river? Such is the case of mortal life too. Our life begins from Atma and eventually ends there just like a circle which begins from and ends at the same point. It is why the Shastras describe that "all living creatures daily go to Infinity." What is our worth living, doing, seeing, speaking, and enjoying depends upon it and it alone, the terra firma of all else. Each and all life knows pretty well how dear, near, sacred and, valuable is this I-am unto mortals. So it is our erstwhile to know and realise this Atma, the fundamental basis of all.

Physical life, let it be remarked here in the meantime, is a force and a manifestation of force, (it will be dwelt upon at length in the next chapter) as it has its motion, movement, velocity, decrease and increase etc., characteristic of force. And force must progress in a circle rather than in a straight line. All motion, says science, is in circle.

There is no progression in infinite straight line. Electric currents start from dynamo, for example, and at last return thereto. All projectile things, the products of force, must follow the order. Similarly, mortal life as a force has started from some unknown principle or cause (and as such we have called that First Cause because its cause is not known to us and we rest assured that it has none because it is called as the Unborn and Unproduced in the various scriptures and so believed by many religions of monistic as well as theistic faiths and already stoutly proved by a process of ratiocination and secondly from the fact that everything else produced ends and merges in it) and, in the end, will return to its origin, completing the circuit of earthly life. Thus it is concluded that the beginning and the end of life take place like the wave in the sea, in the same unknown and unknowable and that every life is also unknown and unknowable (in fact).

Mortal life, truly speaking, consists in the activity and movement of the mind which we have hinted at already. And mind emanates and returns—does not this event take place everyday in our life?—after and before sleep modifying and dissolving itself from and to the First Cause or Atma. It is the cause of causes. It is why it is universally and commonly present in all things and all things in it. The wave-form evolves from the sea, exists in it and eventually subsides in it. But the water or substance in the wave is present under all conditions whether the wave-form keeping or dissolving. The duration of the wave-form or its coming and going consists in and play of the bit of power which is inherent in water. But that power latently or patently abides in water eternally. Physical life also evolves from Atma,

exists in Atma and finally subsides in it. But the existence, the substratum of the life-wave is always present like the above in the life-wave. And its bearings belong to the power inherent in Atma. The bit of power that makes for an individual life is called mind. The mind, like the weaver's shuttle, comes from and goes to Atma and thus and thereby it is, evermore, weaving life on the loom of infinite Intelligence, now finishing one and the next moment beginning another. Lo! The Hercules is ever and unceasingly labouring on weaving the clothes of variety for making Atma put on in infinite names and forms. So all is mental. But Atma is beyond the mental.

It is wakeful state to us when mind evolves or emanates from, and that sleeping state to us when it subsides in, Atma of which we are wont to deny as by saying "Know nothing." The same unknown and unknowable here too. This is why we are unhappy that we do not know or notice our self and always deny It, our beloved Jesu Cristo. However, human life consists of the pictures of the mind, the organised molecular force. It is like a scroll of paper. Here is the world, when the mind is rolled out and when it is rolled up, there is no world at all. It is null and void. And mind consists, at best, in its activity. No activity. No mind. Where is mind during sleep? Hence no world. Thus life is a result of some combination of causes, call it mind or Maya, and therefore finite and perishable as it is evident from the fact (and proved already) that life begins from and ends in some unknown principle and, it is for the reason, it is illusory—looking but not in reality. Real

and truse thing has no beginning and end and remains ever invincible or inflexible to times. It is why Gourdpada in his metrical commentary upon Vedanta Aphorisms writes "Whatever did not exist in the beginning and will cease to exist in the end, does not exist in the present either." Quite true. Is any object of the world everlasting? Nay. All is coming and going, All is perishable. The fleeting nature of the earthly objects always eloquently and emphatically instructs us that "O Man! Vain is thy pride, wealth and fame. These will also, one day, pass away, you will also meet with the same fate of ours." Does not the momentariness of things' nature produce in us an emotion of dream-like worthlessness of the world? Ah! Really is the world a dream. What is dream and its historical characteristics? Dream is that which has beginning and end and only appears in its present time and apart from this, the chief characteristic, which marks it, is that in dream, the seer, seen and act of seeing or doer, done and act of doing, the triple capacity of knowledge, become of the same material. In dream, are not the seer, seen and act of seeing all mental? Because in dream, the dreamnt objects are not different from the mind. Have we not said already that there is no world outside? Practically it is inside us. Our thoughts are projected outside just like the spider which emits forth cobweb from within itself. The mind has secreted a sort of enamelling property over the unknown and unknowable and it is looking like that. The real thing is not expressed and though it is, yet that through the reflector of the mind. So here, seer, seen, and act of seeing are all mental. Hence all dream or illusion. It is why it is said that all else is Maya. As mind belongs to the individual life so Maya as mind belongs to the

universal. The world is the evolution of Maya so it is the dream of the universal Self (Virat Purusha). It is why the philosophers have unanimously arrived at the conclusion that the visible world is a dream. They have seen that the object-world can not bear the difference of Swajati (the difference of same caste as between man and man) or of Vijati (the difference of opposite castes as between man and animal) or of Swagat (the difference as between the bodily limbs such as hands, legs etc. of man) with Atma, the infinite. Under either of the threefold differences as described above the infinity or indestructibility of Atma has to go. As these are only possible in the case of finite objects. So the wise discard all other theories like above and compare the world to the dreaming state in preference. As in finite life, that is, individual self, mind dreams this and that by evolving it-self to diverse objects (or dreamer, object dreamt of, and act of dreaming) so in infinite life, that is, universal self, Maya the aggregate of all individual minds, dreams the object-world by evolving her-self to infinite variety of things (or dreamers, objects dreamt of, and acts of dreaming).

Now, as our mind, from the last thread of our discussion, cannot penetrate and go behind this Atma and as it is the be-all and end-all of all life and as the response of consciousness of I-am comes from and is common in all objects from an atom up to man and as all things necessarily must have their independent existence apart from the phenomenal which is equal to "I" as cause in the effect free from all adjuncts, all variations and all conditions and as cause and effect are identical which is proved ere-long in the beginning we can safely and independently draw a final conclusion that this I-am or Atma is the

First Cause of the world and life. This existence, the underlying reality, the substratum, the fundamental principle, the original basis upon which all knowledge and characteristics are super-imposed and turn is our *de facto* Atma, the Sanctum Sanctorum, the first cause, equally, commonly and universally present, expressed and manifest in all things of the world (by a law of cause and effect). So the object-world is but illusion.

Really, indeed, the vast multiform world is the development, yes, the body of Atma. "Whose body nature is and God the Soul" says Pope as well uniting with the voice of the Upanishad. As a matter of fact, "I amness" is the root cause of all life and the universe. Did not the world emanate from Om.? Did not God first, to say in the language of theistic religions, desired, under, self-consciousness, that "I shall be many."? Did not the scriptures of theistic religions further say that "God, having created the world, put Himself in it."? Even Christianity, Mohammadanism and others of the same ilk say about the same thing. According to them, the Sun, the Moon, ether, wind, fire, water, earth etc. were hurled on to existence from the will or egotism of God. Apart from this, the Upanishad declares that "From Om has the Veda come forth, upon Om does it exist and unto Om does it return.". It is why Atma is figuratively described in Its universal form by attributing the Sun and the Moon as two big effulgent eyes to It, and all hands and legs and heads of living beings to It. Do not the infinite forms in their totality make a definite whole.? Is it a myth.? Do not our hands and legs and other different limbs of the body in their totality form a whole which

we understand by the name of the body.? And who dwells in that body.? Who is the controller, the king of the bodily functions and affairs.? Who governs and rules that little kingdom.? Is it not "I."? Its postal stamp is current throughout in the affairs of the body. Ask any man of his vocation or occupation of life, you will see him saying in reply that 'I am man,' 'I am saint or philosopher,' 'I am king or magistrate etc. etc.' The King's portrait of "I-am" is stamped upon each position or phase of life. Our every thought or inclination or action or self-consciousness is passing under the stamp of the same ruling portrait of the king. Behold! How mighty is our king of kings! Unhappiness overcomes us the very moment we become disobedient to this rightful king of ours and pay illegal homage to a false one. This "I-am" is called otherwise Purusha. Purusha is one who lives pervadingly in the city of the body. Our body is a miniature form of the Universe in which Atma dwells. And the Universe, on the other hand, is a magnified telescopic form of our body in which the same Atma dwells as well. So it is rightly said that the gigantic physical universe is the body of the Self in which it dwells alone. Having that in view, perhaps, St. Paul said--"Body is the temple of God."

Ignorant people know not therefore they imagine the existence of a god and worship him variously. But, in reality, they are themselves the worshippers and the worshipped-both. So the effect of worship if it is true at all comes from themselves, rather than any supposed gods above the clouds. Just like the image upon a large mirror which gets multiplied in small sizes when it is broken

to pieces, but the images whether upon the large mirror or upon the small mirror-pieces are all identical and come from one common source. Now the image upon the piece-mirror worships the image upon the large mirror but, in reality, the both are the same. When the infinite Life is reflected upon the mirror of Maya it is imagined as God and when that is reflected upon the mind, that is, partite Maya it is imagined as Jiva (individuated self). One is object of worship and the other is the worshipper. But, in truth, "I" am the worshipper as well as the worshipped-both. Therefore there is no difference in the elementary nature of God and soul. They are the same in essence.

Now, to say apart from all else, admitting the present time one is bound to admit of the past time as well as the future: because is not the present time a connecting link between the past and the future time.? Similarly, admitting of the cause of the world which is irrefutably established and which, indeed, no sensible man can doubt of, we are bound to admit of the past as well as the future continuation of that cause which emphatically proves of its invariability and, as such, its indestructibility as well. And that First Cause as it extends, by reason and law of its being a Cause, its invariable existence to and as it pervades, all else, is in essence all-existent, all-knowing, all-powerful and all-enjoying and therefore it is called Atma the Lord of all else. (See Ananda Giri's explanation on the Sankar's Commentary on the inception of the first part of the first Chapter of Aittareya Upanishda).

Again Atma as omnipotent, omnipresent and omniscient is second to none as it is the First Cause of all

else and, on the other hand, it has none of itself, is, at best, first-person of Singular number of which we have said already. Cause is alone real as it is independent of time, space and causation and subtler than the effect. So the effect, though not different from the Cause, is not more real as it has no independent existence of its own apart from the cause. This effect is elsewhere known as Maya, the creative power of Atma. It is why said that all other else is false and illusive because the effectual condition of the cause always changes like the colours of a chameleon which is alone real and true as it is the unity of the changing and passing colours. Thus we find a hope in the midst of changing and passing phenomena whatsoever. Thus we find an everlasting life, an eternal reality in the midst of illusion. The world is changing and passing: and though it does not allow us have any hold upon it yet it is not so deceiving. It tells us day and night, with a friend's sincerity of purpose, of an everlasting principle over which, the flow of change, just like water over the river-bed, is constantly passing and passing. The brooklet of life is running and running but not unaware. It prattles on in the course of running, into our ears about that sweet hope of I-am, I-am, I-am. Oh! What a healing-balm, a grand consolation, a life-invigorating hope is it for us who are shipwrecked and forlorn in this wide, wide world-ocean of trial and tribulation, sunshine and rain, weal and woe? All else is passing in the course of Nature but "I" am there still constant like a pole star—says it unto us.

It is stated in Chhandagyapanishad by way of instruction to a disciple that 'O Son! What existed in

the beginning of the creation was one and second to none," and this is why it is fittingly called First Cause and First Person as there was none other than the Self, *i. e.*, one existence and that sole existence which is also already proved of its absolute singularity by logic as well as by mention of scriptural texts can possibly be First Person, Singular, any other than second or third person which can only justify its probability in case of duality. And the so-called second or third person is nothing but First Person. The same idea is ventilated in Anubhavaprakash of Swami Brihdyaranyaka after the purport of the Brihadaranyaka Upanishad. The book says "That which exists is Atma alone and thus told by the sages." "In the beginning there was a word, the word was God and with God"—says the Bible as well. But what was the word is not defined therein. "It is the sound of OM" define the Hindus exclusively. So it is no exaggeration when we say, that the Hindus are the chosen interpreters of the Truth. What a greater and finer discovery can there be in the realm of Metaphysics than this? Others may discover God, or heaven or hell but that is not all. What's the good illuminating the outsides of your house when darkness reigns rampant inside it? You may worship God or heaven throughout your life,—that is good but not best at all: it is of no avail to you if you do not know your real nature, if darkness of self-ignorance prevails as ever in you. Being a prince himself, (it is something like this) you are begging under self-delusion from door to door. It is not a real spiritual gift to humanity; nor can it be regarded as liberal charity of spiritual knowledge. It is very ordinary. A few words of hope will not save a drowning man. Love-foes or a few consoling words

will not relieve a bleeding soldier of his pain. Pull the man on to the shore. Bandage the soldier's wounds. There's the real help. Truly has Manu said that "Of all gifts, self-knowledge is the highest gift." So the Hindus give the highest gift to mankind. Of course it is not in silver and gold, mind it but it is in "something" which is more precious and everlasting than earthly silver and gold. It feeds the soul fat of divine beauty and therefore it blesses him who gives and him who takes—both. Lo! it enlightens the both in the recognition of "something" which secretly binds them together in a common soul, a common heart and a common movement—the ever-cherished ardent desire of man, the desire of self for self, yes, ourselves for ourselves. Ho! ho! the gift is made here a poetry of life! Who does not like this sort of gift to seek life!! Humanity has been, indeed, boneless and anaemic by such God-religion, Heaven-religion, Hell-religion so on and so forth. This sort of religion or morality has, well-nigh, robbed man of his virility. The Hindus too cannot escape this accusation. Their forefathers' forefathers and their forefathers, after ages' labour and researches in the realm of Metaphysics, discovered the ultimate Truth and bedecked it with a most fine religious philosophy of absolute monism in the highest culmination of universal self-determination and putting it in a nice gold casket of Vedantism, handed it over most affectionately to their sons' sons and their sons as a most valuable and precious present for mankind that man can give, in token of their most sincere, ardent and genuine love which they used to cherish for them and their real welfare but, alas, thanks to the ill-luck and adversity of their sons which suddenly and later on befell them, they have shirked off

the most sacred duty towards mankind which their fathers had left away imposing upon them. Ah! their sons are now, like others, grovelling in the same mire of so-called religion and philosophy which by no means befit them. They now look askance getting tipsy of fanaticism and blind faith at the marvellous and unique discovery which is worth crediting and ennobling. Oh! withdraw and come back to your senses. Declare before the world your universal self-determination. Tell the world, with an emphasis of boldness, that herein certain portion of humanity the people of India have realised in them the whole life of mankind, yes, the *universal self-hood of man*, that man is not fallen, that man is not sinner, that man is not dying and destructible, that man is not impure and weak, that man is not in chains, that man is not what he, to say all briefly, looks to be. Tell the world, with all sincerity and as true to your elders, that man is divinity itself, that man is the unity in the diversity. Give this truth of oneness in the diversity to all, the speciality of India, nay of Asia, the highest good, the crest-jewel of life to all humanity at large. Oh, tell the world that here in the mystical realisation of oneness of life in the diversity lies the true salvation or Mukti of mankind, and, on the other hand, the seed of a future Avatar (prophet) the terrible destructor of sectarian nationalities and fanatic sanctimonious piety that tear mankind to thousand pieces, yes, tell the so-called political and religious babies in the world who are frantic about sectarian self-determination and aggrandisement that real self-determination is not there but here in the asserted declaration of "I-am" in all nations, religions, races, and hearts irrespective of castes and creeds, colours and costumes, sects and

countries. Oh, partial self-determination or realisation of the Self absolute is a sin which has no expiation but the crucifixion on the cross of so-called life which, incarnated by the creative Force of infinite Life calls on all and sundry to crucifixion for the early atonement of the sin such as the denial of absolute life, the glory of God in his creation.

Ah! Life is alone realised, handled, and explained in a proper and perfect way by the children of India, (or of Asia?) the corner-stone of human civilisation, the leading star of oriental wisdom, the repository of gold and diamond, the epitome of the world, the wondrous land of Hind, yea, the home of variety.

Life is also realised etc. no doubt, to say as to spare us from the sting of fanaticism and prejudice, by others as well but that, to tell the truth, in relative, obscure, imperfect and haphazard way. (See Dr. Paul Deussen's lecture on Vedanta philosophy.)

The Hindus (we mean the Vedantists of the east) have gone one step further beating all others back, according to the learned doctor, in the race of mankind after the pursuit of knowledge by the marvellous and bold discovery of the "Universality in the individuality." It has, well-nigh, eclipsed all other philosophies and religions and thereby made the orient an immortal and sempiternal guiding star on the path towards human freedom and perfection.

Again, that Purusha as it fills in the world-body in Its modified form apparently brought about, to say from

diversity.? Why not.? Dive deep in the physical and reach the bottom of it, and you will find the unity there. What is that unity? It is the first cause, our Atma in question. Do we not find in the world, however physically diversified, the same cry of I, I, I.? Is there any life on the face of earth that does not feel this I-am.? Ornaments may be different in names and forms but their underlying reality, gold is the same in all. Here is unity of them. In like manner, "I" am the underlying reality, the sole existence of all names and forms of the world. The response of it is coming from all life, organic or inorganic. For, what has not its existence.? And that existence is intelligence and not dead matter which we have proved already. So it always dins into our ears of its absolute oneness and supremacy by the self-recognition of I-am, I-am, I-am, meaning "I" alone in My infinite glory and grandeur, exist throughout the length and breadth of My infinite life and all other else which you happen to see and observe in a capacity of duality or plurality is but apparent, false and illusive and no existence independent of Me. Here is the unity, the meeting-point, which culminates in the knowledge of I-am, in the midst of despair and despondency, bubbling forth, in fear of no hope, no eternal life, day and night, from the heart of man, being frightened and frowned, bullied and browbeat by the cruel demon of destructibility in the pandemonium of lawless diversity. Oh man! Here is the unity in "I." Here is an everlasting life. Here we can all stand and gather under the one common National Standard of the "self-hood." What does a (National) Standard signify? Is it not the symbol of the self determination, the independent existence of a particular man, society or, nation? Does it not spell that here there is something man or nation independent

and free. So it eloquently signifies the "I-am" of a particular man, society or, nation. Lo! It is the real and genuine National Standard of the future India (in the humanity) and not of India old or new or any other particular nation or nationality. Ah! the deluded political leaders of nations! you are as much the slur as the so called religious prophets of old, on the fair name of man. Each of you (we mean the both) is only to cut asunder certain portion of holy humanity. Alas! so externalised you are that you can not see even an inch deeper into your life. So you make a mess of national object and go to cover your national life which is really infinite by nature with a yard of trion multicoloured cloth just like children. Truly has it been said by a Vedantic sage of great eminence that "Humanity is in its infancy. The big baby who calls himself a man did lose nothing and got little by attaining maturity. Only his infantile body is enlarged and his childish mind with its tendencies and propensities is a little expanded. His feelings, sentiments, whims and, caprices, are the same, though working differently in connection with different objects. His reason and knowledge though more developed he understands and knows very little of nature and its laws, also what is good for him here and hereafter. Even he does not know who and what he himself is?" So de-hyptonise yourselves, oh political children of unfortunate nations. Correct yourselves. You are doing good as much as bad to the world, mind it. The flag of cloth of this or that colour is not the real symbol of national life. It is very childish and superficial. It simply exposes your knowledge to universal ridicules and laughter. Ah! idolatry is rampant every where. It has left no where else. In the religious world it hides truth by various forms and formalities and so is the case

with the political world, we see. Here it hides the truth by the form of a flag of cloth. Oh, what a superstition! Almighty is thy enchantment! Thou spareth no-body. Arise, awake, oh political idolators of East and West and repair to the blessed knower of Self and learn attentively at his feet the mystery of the weaning of national flag. The word "national" is derived from latin root 'Natus'—born. So the word "national" means what is born or signifies the origin. And the flag is the symbol of life or existance. Man or nation is born of "I." It is the fundamental origin of all. Thus the national flag signifies the national life—the existance born, the descending of the spirit and its conception in certain portion of humanity. So the national flag the symbol of national life signifies the recognition of I-am, in a certain group, society or nation of Man. The partial recognition of it in human life is what is called patriotism, nationalism or sectarianism. If it is in religion, it is called religious idolatry and if in politics, it is called political idolatry. Ah, man is tired of the old-world patents. It is of no use to the world of the day. The gewgaw could amuse the children of the old world but the man of to-day, the child of yesterday, finds no interest in the attractive novelty of the old world. He is now a grown-up man not only in body but in mind, intellect and soul also. So the yard of cloth in the form of flag can not, which could before, cover all the parts of *grown-up national life* now. It was enough for the liliputians of old but is quite insufficient for the *grown-up* of the day. So give up, oh man! the patented idolatry, political or religious, of the old world. Kill out the worldly love for sectarianism. Ah! where there is sectarianism—let us bear it in mind—there is

idolatry, yes, there is carnality because of imperfection of life. So seekest not thou life in sectarianism or idolatry. Seek it only in universality, the Avatar-destroyer of idolatry—the false imposter of real life. Oh, soil not thy hand by holding up the foul banner, oh children of immortality, of an imposter's life, the life of a sectarian liliputian political or religious. Oh, unfurl the banner of universal life *i. e.* "I am," the symbol of real national life, the life of a *grown-up man* from every heart of mankind; and under it, rally ye, the brave souls of humanity, who have borne the "cross-of-one-life" on their shoulders, for the honourable and justifiable defence of the truth of real life, its symbol and religion. A flag, we must uphold to walk in the pilgrimage of earthly life, it is quite certain no doubt, but that for the better and nobler one. Oh, deny not this truth, uphold the universal national flag of life. To strike it down is to strike your real life down, yea, to show back in the life-and-death battle of earthly life and in its place to raise and unfurl the so called national one is to send an understanding of utter defeat and discomfiture to the winning party, yes, to add another feather to the crown of the brave upholders of the flag of *Pan-I-am-ism*. Here under the flag of I-am, we can all unite, renouncing all petty and paltry interests of the Mayaic or illusive individuated souls which have set us apart from truth, and can present a strongly united front in the battle against Diversity of——. Let us, here in the universal self-hood, melt away as a loved melts in the lover without a thought of this and that, of any shop-keeping policy in view and thus get *I-am-ised*, so to say. "Sell all thou hast and follow me" is the call of the Self. Because all else but the Self is false and illusive and belongs to the category of Not-Self. Here there is the true

realisation. Here there is an eternal life. He, then, pooh-poohs at the red eyes of diversity and destructibility. Because he then sees himself as the unity in the diversity. Fear flies from him. The thought of difference is crucified. Ignorance is fallen prostrate at his feet. The moths of superstitions and prejudices are burnt to ashes in the fire of self-knowledge. "I" alone exist in My glorious singularity then. This is why the Upanishad declares—"All else is OM."

It is attribute or quality that distinguishes one thing from another. Let us explain it by an illustration. In the low-land, along the sides of a river, we see many deeps small or large, ponds and boggyplaces, full of water. We can mark one from another. But in rainy season, when the river-water overflows the low-land along its sides, then the distinction of those goes and all along the stretch of our eye-sight, there is a sheet of water and nothing but water. All distinction of pond-water from boggy-water or of boggy water from that of the deeps is gone and lost in the river-water. All has become one then. Such is the case with I too, It has no distinguishing mark. It is simple knowledge of existence, Again a thing of same quality and quantity cannot be marked off or numerical. Can we distinguish fire from fire or water from water? Can we number it? All is nonsense. Such is the case with I too. It has no quality or quantity. It cannot be counted. Can we count or distinguish one I from another.? Can we measure it? Can we say whether it is long or short, white or black, this or that? Nonsense. $I=I$. It cannot be that the I of a pariah is different from the I of an aristocrat. It is unqualified. And all else is qualified. It is therefore only conceivable but never readable. Hence

infinite too. Infinity is that which admits no quality or attribute to mark it off. But, when the self-knowledge, like the rainy season of the above illustration, comes to him, he, then, over-floods all else with the water of "I-am" and by the onrush of the flood, his all thoughts of distinction and difference float away and he, then, sees wherever he casts his eyes, "I," "I," "I" and nothing but "I". Then the dreams of Not-self objects altogether vanish from his sight. Thus it is proved that that First Cause which we have variously considered is our Atma or Higher Self residing equally and universally in all objects, animate or inanimate—"It is nearest of the near and furthest of the far"—says the Upanishad. Nearest for him who sees it within himself and farthest for him who is ignorant of it and seeks it outside in stocks and stones.

Ah! we are always living and existing in the Thing our life is made of and still we do not know and recognise it. We deny it therefore, undergo all sorts of penance and mortification and go to this or that temple or church in search after a supposed God. We, in our eagerness to seek God and in our exaggerated and bombastic expression of spiritual effort and enthusiasm register a bankruptcy of our common sense and ignore His intention, His glory, His existence and presence in the life of humanity. We, in distraction or absence of mind, search for the necklace which is already worn round our neck. It is why human misery develops by leaps and bounds and knows no ends. The abracadabra of mythological religion diverts man's attention, deteriorates his common-sense, dulls his vitality and, at last, leads him astray to a thorny path throughout his life.

Hold back, oh man ! The God you are seeking about is not apart from you. "He is dwelling in the very recess of your heart"—Says the Upanishad. He is not a jot different from humanity. Rather He is expressed in humanity, yea, the material cause of all else. It is His absolute existence, knowledge, power, bliss, plenty and, goodness that are percolated through and expressed in man as finite and inverted and considered by us as divine excellences. He is present all times and everywhere. So it is not needed and required for any man to go anywhere else for finding Him out, yes, for His realisation. He can be searched, found out, communed with and realised in this, yes, in this mundane life. Greatest ignorance is it as to think of one's self as bound, limited and perishable. Biggest falsehood is it as to say that one is fallen and a sinner. Blackest Sin is it as to say that God is apart from man and living elsewhere above the clouds. Oh ! it is a big blasphemy to ignore His presence, His glory in His creation. These are all gibberish talks spoken by the mind or maya, and not by the Self divine. Ah ! it is the source of our misery that we identify our Life or Reality with the fleshy tabernacle which is full of lust, grief, dirt and squalor, the home of imperfection and, weakness. Ah ! it is Maya or illusion. Oh ! do not run after the false ignis fatuus. It will never come to your hand. This is why, all our energy is frittered away and all our life is vainly used up. And, at the eleventh hour, we get exhausted and disappointed and sitting in a remote corner of life, with our tails between the hind legs, so to say, begin to croak and croak in fear and sorrow. It is for the reason, we forget God who is in and with us and seek Him outside. Oh, know and recognise your self, your existence absolute of which your body, mind, imagination and all other else which give you

now happiness and hope, are made and in which these will eventually dissolve and from which these will again compose themselves, and emanate afresh and brand-new like the pot which goes to and comes from the same earth.

The body of clay, the figments of mind will come and go, yea, crumble to pieces and so is the case with the world as well, but their existence or essence which is indicative of I-am will continue eternally and indestructibly. It will, in dignified calmness peculiar to it, and least unaffectedly, bear all ravages of Maya which she can bring on to its door, It has no death or destruction. It survives all change and modification of name and form.

Oh! assert Him within yourself. Proclaim that you are the underlying reality of the world and give up all fear and anxiety. He who knows this grand science of the Self (or God) and realises himself as God, the most Highest, does not fear or fright anything else. Nor does he neglect anything here or put off anything for hereafter. He enjoys and sees three times in one single life then. He has then neither hurry nor procrastination. He then throbs eternity and in eternity, And in that infinite measure of time and from that viewpoint, he handles things in a single whole, rhythmically acted upon and acts and enjoys the perfect composure of mind, bidding adieu to all thoughts of loss and gain, good and bad. Because in that infinite whole, everything is gain and good for him. His movements in conjunction with and in addition to all other movements in the outside world, form but one single movement and his life and his thought but one single life and thought in that infinite space and time. He

sees all causes and effects as transformed to one single cause. He then sees life and true beauty of life in eternity and whole. Behold ! He sees the Reality as the existence of the whole in which each element is conditioned by the whole and essential to the whole and therefore it is the source of all powers. Thus, whenever he casts his eyes, he sees "Himself" as the first cause of all. His instrumentality in all phenomena becomes then evident to him. It is through "his" casualty, he sees then, the wind blows, fire burns, water wets, the earth rotates, the sun gives light and, the stars shed lustre in the sky. Again it is through "his" existence, he realises it as well, the river flows down murmuring, the bubbles spring forth, the waves burst off, the water overflows, the trees grow up, the fruits ripen, taste sweetens, buds open, flowers emit forth fragrance and what not.? One practises prostitution, one commits suicide, one perpetrates robbery, one plays upon deception, and, on the other hand, one practises purification, one defends life, one does good to others etc., all are due to "his" cause, he knows all then indeed. Hard are these words, no doubt. But Truth should not be disguised. It is falsehood to discolour or suppress truth. Truly has the Upanishad said to this effect—that "Brahman illumines all but It gets illuminated by none." Thus the blessed knower of the Self, having seen himself, in his real nature, as the fundamental cause of all actions and phenomena of the world, of course, that cause is remote and not near, and indifferent and not active, throws off the slavery of the egotism because it binds the Self to limitation and floats in the (or at the mercy of) currents of Nature or Maya who exclusively plays the part of active cause, in order to pass the few days of "his" reflected earthly life. Thus to let the mundane life-boat float at the merey of Nature's currents is what we style "Niyati" (*i. e.* what

leads to) in *Sanskrit*, *i. e.* to allow that bit of force of Nature, to clear its meaning still, which is going on working through us by transforming and developing itself in various ways of life, such as thoughts, habits, tendencies, complexion, form, degradation, progress etc. *i. e.* everything in short which makes for a life of man, due to adaptation to the outside changing environments,—a free play from beginning to end. We, out of egoism, resist nature and the immediate result is misery and distortion of life. And it is why we create another (artificial) nature after our liking. The result is constant clash between the two. Because one does not coincide with the other and, therefore, there is no rest in our life. We are thus always, burnt in the furnace of unrest. It is why Christ says “Resist not temptation.” Why do you resist? Can you make or unmake anything? Your (unwise) resistance only makes the journey of life a weary one. Many people, we see in the world, in the first enthusiasm of life, egotistically idealise themselves and think the world as short as a span and as easy as the schoolboy’s sum of simplification, do all sorts of nonsense, always swung to and fro, sitting in the rock of ambition. Their ambition of life is never fulfilled. The heaven and the earth are never moved. Their life and labour simply pass in vain boasting like that of Archimedes. At last, failure and disappointment overtake them and they begin to cry hoarse sitting in the corner of a room. So our efforts of life will be according to the dictates of *Niyati*. Nobody can resist it. What little effort we make under the initiative of our egotism is very insignificant and embarrassing and in the course of life it simply goes to set the records of our *Niyat* promiscuous and thereby throws our life in utter disorder.

and chaos. Oh! it simply developes in vain-glory fanaticism and superstition. To let our life run in the channel of egotism is to leave the opportunity of being floated in the freer and larger currents of unlimited life which is behind flowing like a vast ocean. Oh! he misses to enjoy the grand beauty and majesty of the awe-inspiring vastness of that painted scenery of the ocean it presents when a ship just falls to it from the river-mouth being out from the obstructed position of the up-land. Egotism only presents before us the pictures of definite and finite life which is full of want, imperfection, monotony and self-oblivion. And he, whose life floats in the currents of Niyati, the flow of Maya (the law regulating the universe) is always in self-determination and enjoys that cosmoramic beauty and sublimity of life which once seen nothing else remains to see, which once known, nothing else remains to know and which once attained, nothing else remains to attain to say in the words of Shankaracharya. A river which flows along the feet of a mountain, is always in close touch with it (the mountain.). Similarly, a life which is let flow in the currents of Maya (or Niyati) is in touch with the Self universal. Because Maya opens before one who is near her, an unlimited outlook of life and Egotism only a false and obstructed one and that hazy and narrow as well. Maya is unlimited and egotism is limited. Maya clears out the real view of life and whereas egotism obstructs it. How? Because the philosophy of Niyati (or better say Maya) frees one from the fetters of body-consciousness and attributes the affairs of mundane life to the instrumentality, or say, active cause of Maya, the nature-power of Atma, the fundamental or indirect

cause and on the other hand, the philosophy of Purusharthavada binds one to the body-consciousness and attributes one's all to the individuated soul only *i. e.*, in short, teaches just the opposite. The former belongs to Maya and the latter to egotism or Avidya. Maya belongs to Atma and egotism or Avidya belongs to the individuated soul which is a result of combination. Atma is indestructible, eternal, and infinite and whereas the individuated soul is destructible, non-eternal and finite. So one treats of and looks upon actions of life from the standpoint of indestructible and infinite existence and the other from that of a mortal, finite and, insufficient existence. One teaches one to believe that things happen by Nature or Maya of the Self or following a chain of cause and effect and the other just the opposite *i. e.* by the authorship of the individuated soul. Accordingly one throws all burdens on to the shoulders of Maya being pensioned off and the other takes them on to his own shoulders. One gives hope, peace, freedom, invincibility, rest and, liveliness of the mind and the other just the opposite. In the former, Maya is doer and in the latter, the individuated soul is the doer. And doership is always nasty. Verily repenteth he who becometh doer in this world. Niyativada does not belittle the Self or I as it is not the doer (direct) just in the manner, the ego of the man cannot be rightly substituted for doership of functions which a molecule in the construction of a body is doing. But the Purusharthavada, well-nigh, belittles the Self as it always goes to say that I do this, I do that etc.: and entangles it with all sorts of worldly bondage and botheration. Thus it binds the Self (infinite) to the periphery of the body of clay. In the former, there is freedom and in the latter, there is bondage. One develops in peace, contentment, and fulfilment of desires and the other in

want, unrest, and therefore ambition. Oh! Give Caesar what is Caesar's! Why do you attribute to your self the actions of Maya? Oh! why do you identify yourself with Maya? Analyse your life and the Truth will be clear out. Shankhyas believe that life is made of twenty four principles. Patanjali adds one more principle and that is God, to the total of principles of the foregoing and thus make twenty five in all. Vedanta also believes nearly in the same way. Now to facilitate our discussion, we shall shorten those principles in eight only which we have once mentioned already. Human life consists of 5 gross elements, mind, intellect and egotism. Now all these principles are results of combinations as these are visible. And visible things as modifications of Nature happen in Nature and therefore of Nature or Maya. From egotism to 5 elements, all are Mayaic. The egotism is doer. (Egotism is doer and not the Purusha—says Shankhya Philosophy.) So the doer as well is Mayaic. But the ninth principle which we have kept carefully apart from the accounts of the Mayaic principles is neither Maya nor the result of combination. What is that? It is the principle of existence or Self or I-am or God. Now existence cannot stand for an object of which it is the existence which we have already considered. The meaning of "a pot exists" is quite distinct from the meaning of "the existence of a pot." "A pot exists" cannot be equivalent to "a chair exists." Because the word "exists" is a verb. And verb always refers to the subject. What exists?—If we ask, the answer will be "a pot", or "a chair". And a pot is not equal to a chair. So we cannot get the knowledge of one thing for the other. Here is the difference. But in the knowledge of existence, no idea of difference lurks. Existence is equal to existence. The existence of a pot can be tanta-

mount in significance to that of a chair. So existence, as it stands out of the thing and significative of simple knowledge of being without any idea of length and breadth or reference is not bound to certain time space and causation. And whereas the word "exists" relates to a pot or a chair and, therefore, is bound to certain time space and causation as it is descriptive. So existence is not the pot or the chair nor is the existence separate from the object. Do not verb and noun derive from the same root.? Similarly, the existence or the Self (of Maya or Nature) is not Maya nor is it separate from her. Thus one cannot stand for the other. The moment, one identifies one's Self or existence with Maya, one's nature commits a sin as one caricatures the unlimited by bringing it within the compass of time-space-causation. Can we understand fire by its substitute of combustibility.? Knowledge is imperfect then. The identification of existence of the pot with the pot is an intolerable wrong, indeed. Because the pot becomes of Nature as it is the expression of some power or earth or to say philosophically, of name and form. And existence is different from Nature or power as we have proved before. It can be neither sensed nor measured. It is only conceivable and for the reason, not under time space and causation. And what is not under time space and causation is not also matter of which we have already discussed in the 2nd chapter. And nature is another name of matter. So one cannot express the other properly. Thus in Purusharthvada, the Self is always belittled, bound, caricatured and misunderstood. Forgery is here committed. The authorship of Maya is duly ascribed to the egotism which is but false and a result of combination and afterwards from it to the Self or "I" which is but indifferent and non-doer always. The egotism is an imitation of "I" so it is mistaken

for the real. And it is mischievous Avidya (partite Maya) that silently steals away a design of the real from her mother's house and after it she carves out a false one and makes it stand in the name of the real in order that she may triumph and damn the honest purpose of Maya. Hence there is repentance, sorrow, despair etc. in it. And in Niyativada, there is no such as these. There is, in it, always hope, faith, peace, cheerfulness etc. In the former, there is no patience and whereas in the latter, there is patience, dignified patience. And "patience bears fruits" says the proverb. It is the greatest virtue in life amidst struggles and strifes.

Now let us, forthwith, return to our main theme as, by the bye, we have digressed from our subject a good deal. Now, from a study of things or looking at the grandeur of the world a sense of a first cause voluntarily arises in us. What is not there in the world which does not refer to that cause? Nay. Everything sings halleluja, the glory of that cause. Ho! ho! wherever we cast our eyes, right and left, above and below, we universally see the same reference to a cause. All objective phenomena, in hundred months, as it were, are speaking of the same first cause. Lo! wherever we turn we universally hear the same cry of Cause, Cause, Cause and nothing but Cause. Yes, we cannot read any object without the sense of cause. We are thus living in the universal word of Cause, as it were. Who can contradict the omnipresence and omnipotence of the First Cause? It is the common and fundamental basis of all else and therefore it is found to be equally shining through all objects. And what is that common basis we find in all phenomenal objects? What is that which equally and universally shines through

all? Behold! it is the principle of I-am. Does it not shine equally and universally in all life and object? Is it not the common and fundamental basis of all else? Is there any life on the face of earth that does not say, I-am? The world from the days of yore has been contradicting and refuting one another's theories, dogmas, doctrines, and fashions. They are differing in the principles of living, acting and thinking of man from one another. Their views and conceptions of the world and God are so diametrically opposite to one another's that they are hardly to be expected to ever come into reconciliation and compromise. Since the days of creation the controversy about the matters of God, world and creation has been rolling down as fresh and keen as before through generations after generations but still no end of it. Rather it is constantly giving forth ramifications from all round of still more complex, inconsistent and contradictory views and ideas about God, world etc.. This controversy about the incompatibility of the difference of conceptions of God, life and the world was ablaze in the same white heat among the different thinkers and philosophers of the different races of mankind in olden times as it is now among us. The truth becomes evident to us if we dare look back to that remote past of humanity. So the discovery that we make out from that folded gloom of the past of humanity is this that the contradicting one another's opinion about the truth of God, world and life was as much inherent in the nature of that primitive man as it is now in the modern. And further discovery that we make is this that the truth has never come in the conception of man who has chiefly tried to know it by the help of the evidences of sense, testimony and inference. Because

these three (evidence of sense, testimony and inference) are erroneous. These are not, of course, absolutely useless. These are useful to us but in certain extent. How can the evidences of senses, testimony and, inference reach or tell us of that which is unknown and unknowable and "Beyond mind and senses" as the Rishis of old sang? However the evidences of senses are as refutable and erroneous as those of testimony or inference. So these are not absolutely reliable. These are only capable to know what is not-Self (the object world) in contradistinction to Self. But in the hurry and frenzied eagerness to seek the truth people forget to learn that truth is self-evident that it needs no extraneous proofs to prove it by. If truth requires proofs (in the triple capacity as mentioned above) to prove itself it is then dependent and ancillary to those. It is then no truth at all. This class of truth is but votive and therefore floats in the fluctuations of the so called votes of the threefold processes of proofs. Yea. This process to decide truth by votes is a primited superstition which is found in the man of the present day as inherited by a law of heridity. As dependent and ancillary, it is under time, space, and causation and therefore perishable. Nay. Truth is ever independent. It is always self-expressive. The world may differ in other matters from one another but none differs here in the truth of "I exist." Who does not say "I exist"? Can anybody dare to contradict it.? Is this consciousness of "I exist" ancillary to any of the said three-fold processes of proofs? To conceive one's own existence of Self (*i. e.* I-am) no evidence of senses or testimony or inference is least required. Hence it is the truth alone and all else is false and illusive.

Again our knowledge comes to and goes from us by following a chain of cause and effect. It comes from objects to senses from senses to mind from mind to intellect and from intellect to the ego and vice versa. So this Ego in its pure and unadulterated state is our first cause. Oh ! know this Divinity in the consciousness of I-am in your own body. It is the mainsay of life. It is the source of all animation, power and happiness. *The* God from within all life always says "O man ! why do you fear and grieve, here I am, assert yourself." Man, thus, takes to learn and claims his elementary right of life and says "I am" in repetition. His breast swells in pride and hope. Power, in electric speed, runs all over his body from head to feet. And he gets invigorated and refreshed of the wine of self-assertion. Life becomes active or inactive according to the comparative manifestation in the determination of I am. More manifest is it, more active and potent is that life. But the consciousness of I-am is universal and equal in all else. It is not any way subject to fluctuation of this or that kind. Difference lies only in the degrees of our manifesting it. Behold ! to realise this in miniature form is what we call earthly life and in universal form is what we call divine life and the both in the one is what we best call spiritual life. Is not the same I (reality) present in the cause as well as in the effect, vastness as well as minuteness ? So to leave one for the other is an imperfect calculation of the nature and mystery of the Truth. This subtracting theory or process of realising the Truth is a result of immature conception of it and therefore reprehensible as it gives rise to the belief of prejudice and one-sidedness of existence. When Brahm or God or Atma or Truth, name

whatever you like, is universal and omnipresent how is possible and right to say that he is this and not that. Where is not the Prime Cause if it is all pervasive. ? C we say that there is ether here but not there. ? Owing this dogmatic conception of the Truth, theology is ridiculed and caricatured by the relentless critics and theologians are marked off as so many empty garrulous visionaries. This is why, we think, it has given effect to the creation of (imaginary) heaven and hell and personal Godhead, and His plenipotentiaries, the prophets or *Paigambers* the religious world and its accessories—blind faith, sectarianism, animosity, superstition, fanaticism etc. in the human heart. Oh! how preposterous is their position who paint the Truth as one-sided and thereby boycott the world though apparently! Yea this sort of realisation of the Truth (or God) which is paraded in sanctimonious ostentation and piety by the so-called fanatic religionists and vague theological philosophers even in the broad-day light of the practical demonstration of the Truth of I-am by the scientifico—philosophico—religious world is simply absurd. How can we deny the earthly life for the divine life or the divine life for the earthly life when both the ideas are simultaneously understandable to us and dawn upon the same common existence. ? If the earthly life reminds us of the divine life or the divine life be the cause of earthly life just like the manner according to scientific calculation that the solar system comes from the Nebula (a chaotic condition of matter) so does it prove that the Nebula also comes from the solar system in a process of reciprocal cause and effect, who can say now which existed first. ? But I (Self) bind the ether with a common golden thread of my underlying reality or existence. My existence (the reality of I-am) is never questioned by any one—atheist or theist, pessimist or

optimist, dualist or non-dualist, theologist or materialist, fool or philosopher, nihilist or dogmatist, wise or fanatic, How can "I" be limited to here or there by geometrical measurement? Who doubts of I-am.? Woe unto him who denies himself. Peter denied Christ (Immanuel) thrice so he had to repent. "Entereth he the dark region who worshippeth No-self."—says the Upanishada. Oh! it is the proof of life. He, who has no faith in himself immediately falls down like the man who lies against a reed. Lo! to whom is it not conceivable.? From mineral to man all feel of it equally. Here no body contradicts. Here no body quarrels or fights. All agree here with implicit obedience. All are bowed down here in voluntary submission. My supremacy is never questionable. Atheist or theist, fool or wise, king or peasant, sinner or virtuous, man or woman, young or old, layman or recluse—all equally pay allegiance to Me. Oh, the mystical Me! Salutation unto Thee. Thou art the protecting Hand, the eternal Truth, the everlasting Hope amidst the changing manifoldness—Thee we shall worship, oh Me! Mankind know it or not and admit it or not but Me they worship undoubtedly. The principle which governs the trend of worshipping Deity has its origin in the life. Senses are always offering flowers at the feet of the Lord in *me* for His adoration, enjoyment and perception—the threefold characteristics of real worship. Here the senses are the different ways of worship. The flowers are the sensible phenomena—the different contents of worship.

When this worship is offered to the feet of the Lord with a spirit of abnegation of the little individuality, the source of all unwholesome and noxious *mine-and-thine* emanations is what we name the holy water of renunciation, the renun-

ciation of *mineness i. e.* not-self calculation. This holy water of renunciation baptizes the individual soul in the religion of *Pan-Iam-ism*, and purifies it of its dross and dirt of mundane selfishness which holds the soul in universal self-forgetfulness under which it (soul) subjects itself to all sorts of beliefs of duality, qualified monism etc., etc., which darken the human visions in the religious world. This self-forgetfulness effected by Avidya or Ignorance is the foremost Cause which makes the man believe that he is different from or a part of or a downright metamorphosis of the Truth or God and accordingly his method of worship assumes a different shape. And this is the truth shown in this chapter that he is not different from nor a part of nor a metamorphosis of God but the Divinity himself. That sort of childish belief does not appeal to the common-sense of the up-to-date world which is so much lit by the universal light of advanced science and philosophy in theology. The old-world patented religions used to hold that the soul is different from or a part of God and has to migrate to some place on earth below or in heaven above according to the peculiarity of its actions but, putting aside the latter belief, let us contend with the former one which is simply incorrect. However the former belief involves duality—a gulf between God and soul—the belief which we have been disproving and refuting all along from the beginning as it takes its foolish stand upon a quagmire which has to shake under feet when reasons are brought to bear upon it—the belief which honestly cherished by the uncultured religionists will but stab God on the back to their unconsciousness because many cooks, the proverb will nicely explain our idea, spoil the broth. And this is why, we explain the truth in a very proper and suitable ingenuity and put forth that every soul is God and owing to illusion only the variety of souls appears like the

manner there is but one Sun but when he is reflected in the morning dews in winter, it presents a spectacle of countless tiny suns. However these illusive tiny suns are the expressions of and essentially exist in the same; so these reflected suns are equal to the original sun because these have no independent existences of their own but the original. Identically, all souls are God and, moreover, heret is but one existence and variety of independent existences are impossible and ere long refuted, so everything is the expression of the same godly existence and, for the reason, every soul or life can rightly assert that infinite existence in itself and what little variety appears still under the restored light is purely due to the past momentum of ignorance or illusion like water in mirage or error of snake in a piece of rope in darkness which (illusion or errors) again subjects one to itself in a next moment although one has learnt it for certain that it is really false or nothing; but this feeble momentary illusiveness can not any longer do away with one's right (self) knowledge or hold one back on to self-oblivion. As a proof of that, every soul in season and out of season says I, I, I. Behold! our Lord God is dwelling in the form of "I am" in every heart as the First Cause of all actions and energies.

The realisation of the First Cause in the collective total of the universal effects is the highest elevation of synthetical philosophy or, to say otherwise, the realisation of I-am in the collective total of the universal me's or mine's is the highest pitch of Self-knowledge (Atmagnan) or Self-determination—the universal Selfhood, our Lord Atma.

END OF CHAPTER FOURTH.



WILL AND MAYA.



The world is an illustrated *encyclopedia*, as it were before us. Man reads and studies it throughout his life and from the very cradle of his life. He goes on gathering knowledge and experiences, good or bad, from the pages of this book. And he can only know what is written on its pages. And that is a sealed knowledge to him which is not written thereon.

Mortal life is a reproduction of Nature. It repeats in itself her laws which govern and control her. Whatever happens and may happen in Nature is equally possible of repetition in mortal life. How can that take place which has left no seed of possibility (of repetition) in her womb? So there is nothing as super-natural. The talk of it is simply nonsensical. Everything is within Nature. Is not the world or Nature infinite? Can anyone cross the borders of Nature by motor cycles or car or railway-train, or air-ship? Even the modern Science in consultation with the ancient, seems to fail in the discovering or inventing any proper means by which her distance can be exhausted. However here is the means.

The study of life is the study of Nature. The mastery over it means the mastery over her. And it is by the study of life man well-nigh comes to learn the goal and duty of life. It is written large and broad on the pages of Nature.

We see and read that all life, however little or large, small or great, from chrysalis to man is running after the acquisition of *Sachchidananda*. All are equally from

the depth of the heart willing for it—the *summum bonum* of life. *Sat*—existence or life, *Chit*—knowledge or power, *Ananda*—bliss or happiness. Is there any soul on the face of earth that does not will for it? Absolutely none. Why have all lives so strikingly arrayed themselves as to be wholesale at will to the same thing? Is it the *sine qua non* of life? Does a single drink of its ruby cup rejuvenate man of his old age? What is this will? And whose will is it?

At the root and bottom of all man's endeavours and enterprises, struggles and strifes, wars and negotiations, quarrels and fights, jealousy and camouflage, diplomacy and competition, tricks and stratagems, and on the other hand, love and affection, friendship and fidelity, peace and purity, mercy and maturity, forgetfulness and forgiveness, charity and choice, grace and gratitude, prose and poetry, separation and sensation, poem and pomp, clarity and clearness, tragedy and comedy lies this will to *Sachchidanand*—a sovereign desire to acquire more life more power or knowledge and more happiness. It is the sole motive power in all earthly life which is with name-and-form on.

The Upanishads—Aittriya and Taittiriya—acclaimed that “Atma (Brahmn) willed that It would become many and It so became accordingly.” (It must be remarked here in parenthesis that we are dealing with the word “Will” in a light different from what is ordinarily used to be understood.). Our import of the word practically amounts to what we mean by “Brahmn willed.” So there should not arise in any one's mind a doubt as to the factor at issue being mere physical. It will be clear gradually ahead. It is variously named and christened in the Veda such as *Maya*, *Swadha*, *Ikshan*, *Ichha*, *Mool-Prakriti* etc. We shall call it *Maya* under a denomination of feminine gender since now as it is familiar to most and also explain the *why* in the sequel.

Maya is manifesting power of Atma. "His power is Maya"—says *Shandilya Sutra*. We have also said and proved already that the world is power. And the multiformity of the world is a miracle of that Power. The solid-seeming world with a stamp of multiformity is therefore purely Mayaic, apparent or illusive. Only during her wakeful or active state, so to say figuratively, the multi-formed world comes into existence and becomes developingly visible and palpable and during her sleeping or passive state, the visible and palpable world melts into Atma. And the same world when Maya is recruited of her dissipated and melted energies and clear wakeful. Dormant or dissolved the mind or Maya, no consciousness of the world. Then the world is gone merged in the Pan-I-am-ness. (See *Shiva Sanghita*, *Narad Pancharatra* etc.) The world may be compared to the fang of a serpent. There is no fang nor its least indication when the serpent is not angry and lying prostrate. There is the fang spread when it is angry and upright. Behold! Maya wakes and sleeps on the lap of Atma—the beds of asphodel.

Maya is said to have triple qualities. A world-system evolves out of those when they are thrown off their balance or equipoised state. Their mutual over-lapping gives way to the creation of the multiformity of expressions. (*Shwetashwetara Upanishad*. IV. 5, and *Sankhya philosophy* 1-61.) Hence the creation according to the Vedas is also triple or tripod which consist of the following as the physical world, the vital or intermediate world, the mental or heavenly world, and in each of the worlds, the corresponding quality or force predominates. The truth is evidenced from the fact that all individuals or objects are found by experience to have these or are made of these

qualities—*Sattwa*, *Rajas* and *Tamas*. Because Maya as material cause of the world which is once indirectly hinted at already and which will be further dwelt upon and diluted must persist in the effect of the world. We conclude therefore that an effect which is composed of happiness, misery and stupidity—*Sattwa*, *Rajas* and *Tamas*—must imply a cause similarly composed. But in that equipoised condition of those qualities of Maya which is called *Mool-Prakriti* by *Sankhya*, that is, in her pure existence which is equivalent to *Atma*, there is neither of the qualities. It is why she is called the Root-Evolvent, the Primary and not herself the evolute of anything else. The *Sankhyas* call her Uncreated, the *Upanishidas* call her Unborn and it is, we think, rightly said. Because “What is born must die some day or other and what dies must be re-born”—says the *Gita*. And it is our experience that what has beginning has its end as well. So if it is admitted that Maya is born or created, it should be equally admitted that she also dies or at least will die some day or other, sooner or later, which simply implies the absolute annihilation of the world. And it is proved already that nothing dies, nor is there the existence of the non-existent or non-existence of the existent. Again the total annihilation of the world means the absolute cessation of the creation which appears quite absurd and ridiculous in the eyes of logic and science. The acceptance of the above belief does not give us any logical or scientific strength. Apart from that, the Vedic passages—the “Beginniglessness of the world,” “The Creator created the sun and the moon after the plan of the previous cycle” etc., which emphatically and eloquently contradict the idea of the total annihilation of the world and contrarily, establishes the eternity of the world, or correctly speaking, the world-power

or potentiality. No cogent reasons have we seen upto now that can falsify the truth of those passages, nor do we hope that our theory of the eternity of the world will ever fall to the ground. However Maya is never destroyed. We shall explain it by and by in the course of our treatment of the subject.

Now those qualities appear or come into being inevitably by a chemical process from the potentiality in Maya in or during the course of evolution. And, thus, the fundamental or rudimentary idea of triplicity in the origin of evolution or say creation of the world is written in bold characters—is it not?—in all objects thereof. This thought of triplicity can be studied in all objects. Take any object and study it and you will see it giving you the knowledge of its two sides or ends and the middle. These are mere physical aspect of that idea of triplicity. And where is it not found.? Everywhere. Polarity of light also gives the same idea. Yes, all object alternately or periodically gives this idea of triplicity in serenity, activity and, stupidity. Now the variety of triplicity spontaneously takes place during or by the end of motion. Before or at the beginning of motion there is no trace of variety to be found. But, of course therein lingers potentiality of it, just like that of the tree in a seed. This idea of triplicity as a cause in the course of world-evolution, is no doubt, accepted by all religions—only after their own fashion peculiar to each. Do not all religions believe in the Trinity of Godhead—the original cause of the world.?

Now Maya only changes her position and her each change of position gives us darkness and light, destruction and creation alternately. That's all. So she appears to be sometimes dynamic and sometimes static, sometimes existent

and sometimes non-existent. But she exists in potentiality *i. e.* in power everlastingly. It is why it is stated that all is Maya or creation of Maya which practically implies illusion. Because the world of name and form, the creation Maya as it is does not exist always. It comes and goes. It is why it is, called illusion—looking but not in reality. Is it not evident from the ephemeral character of the world.? And is it not this ephemeral character of the mundane existence that produces or gives rise to renunciation in an analytic mind.? What is not there in the world that does not tell us of this fleeting nature of earthly phenomena.? Lo! the flash of lightening on the horizon reminding us of the same tale, disappears in the unknown. Lo! the shooting star tells us that nothing is permanent and uniform. Lo! the passing clouds above our heads tell us that everything is passing and fleeting. Lo! the opening flower tells us that “I, too, giving my fragrance and beauty to the world for some time, shall wither and pass away.” Lo! the waves on the sea, for some time, frisk and dance and forthwith pass away and thus teach us that “You, too, like us, have bubbled forth from that Infinite Ocean of Existence and eventually will meet with the same fate.” Ah! where there was a forest yesterday there, we happen to see a beautiful town made today and vice versa. Whom we used to love and think to be promising once, we dislike him now and think him to be degrading. He, who was once salt of our life, is thought to be now a thorn on our side. Our life, society and government seem to be flourishing and a few days later we happen to see them degrading and declining. How many heroes have come and shaken our planet, our society and government for sometime and, at last, *God knows where*, without leaving any mark on the wall of time have passed away. A certain man was

talking to us about politics, religion and philosophy and many other miscellaneous things concerning the good and welfare of country and the world, an hour ago, but a little later on we hear that he has shuffled off his mortal coil. His memory, his plan and all seem to be dreams to us now. Thus the world is always displaying its ephemeral character to us. Looking but not in reality just like a charred cross. Is it not evident from the philosophy of things? Is it not clear from the fact of life? This way the fleeting world always tells us—Make hay while the sun shines. And further does it tell us that the world for which you are all fighting and quarrelling has nothing but the worth of a dream and nothing more. Now the dream may delight one and embarrass another. But dreams as flowers decorate and beatify our life and give us freshness and verdure, vivacity and liveliness in the midst of the scorching desert of disappointment and failure, unfulfilment and insufficiency, sorrow and contrition, bereavement and woe, the inevitable results of the passing and transient world that usually fall in our lot. And there is no fear as well, as to the breaking down of our life under the weight and burden of such dreams, the elegant flowering of Maya though it may and will frighten us as usual by a frequenting notion of the supposed breaking pressure of its weight yet it can be easily cast off by the saving knowledge such as this that our life is propped up and buttressed by the Strongest, the Highest, the beautifullest, the wisest from the behind. Yes, it is the benefit of life. So let us dream but in good health.

Again apart from the illusive character of Maya, the actions of the three qualities of which the world is composed is found in all objects. The wife of Hari, for a concrete

instance, is the cause of happiness to him because the quality of goodness (Sattwa) in her is manifested towards him but she is the cause of misery to other fellow-wives because the quality of activity (Rajas) is manifested towards them and while she is cause of indifference to others who do not possess or have no connection with her, because the quality of darkness (tamas) is manifested towards them. This is also the case with other objects. A certain object when obtained, delights us when seized by others, it causes us pain but it is viewed with indifference by others who have no interest in it.

Thus Maya with the peculiar traits of her own is playing hide and seek in the bosom of Atma. The waves on the surface of the sea, for instance, frisk and dance, toss and dash and sometimes sink ships. These phenomena happen so long there are the waves and their accidents are attributed to them and not to water. These are gone when their causes such as waves are gone and subsided. The phenomenal happenings of Maya are similarly gone when their original cause Maya is gone, i. e. has attained to her balance. There is the world so long the qualities, the issues of Maya the forces of attraction, retention and repulsion which are personified as *Brahma*, *Vishnu*, and *Maheshwar* in Hindu mythology are let loose at free play. Again there is no world while these are withdrawn and restored to their equilibrium. It is gone with its cause too. Maya is therefore called by the philosophers as neither existent nor non-existent. Neither existent because of her any independent existence apart from Atma nor non-existent because of impossibility as to deny her existence which is evident before our senses. Hence Maya is apparent and not real.

However let us understand what is Maya and what relation has she with Atma.?

In fact there is no plurality of existence though it is appearing as multiplied. Content to skim on the surface of things we are missing truth and real meaning of the nature of things and are thus unconsciously dragged away into a net of inaccurate knowledge. Our senses deceive us by supplying false knowledge. The Sun moves but not round the earth. It is the earth that is moving round the Sun. But we see otherwise. The moon has no light of her own-non-luminary. But she looks to be giving light to us. The firmament above our heads have no particular colour but it looks to be blue. The blue colour is (perhaps) due to the earth's shades or atmosphere caught by the surrounding spaces. The earth is round like an orange but we espy her from distance, standing on the sea-shore or in the grassy-field quite as flat as a big charger. Railway trains run from one place to another but the passengers see from within the carriages while in motion that the fields and the neighbouring trees and houses are moving and going. The cattle that are grazing on the field by the feet of a hill look from the top so small as a flock of birds. Thus our senses only give us false knowledge and reports about the nature of life and the world. To escape this danger of false reports one should go deeper into things yes, delve down to their very roots and learn to place less faith on the fidelity of senses. These are not the suitable plummets to fathom the depths of life and soul. And under this bad position or drawback we are observing plurality everywhere, right and left, above and below instead of singularity. But the superficial error will continue and prolong in existence so long we are

externalised. Human mind is spontaneously attracted towards the outside beauties and remains as a consequence ever spell-bound and hypnotised to them. It is why man begins study about the outside and from the outside. And consequently he becomes miscarried and misled and drawn away in the strong currents of illusive things, and as a result the truth owing to much distance and haziness appears very grotesque or that which it is not. This false report or error as believing in accuracy and correctness of the objective world largely and mainly prevents one from starting a fresh any bold and clear-eyed investigation of the hidden profundities of our subjective existence.

Life is necessarily, to speak the truth, a subjective study, and science. "From the Self proceeded the world and all"—says the Upanishad, times without number. "Oh Maitreyee! this Atma is alone to be searched, inquired and, meditated upon"—said Yajnavalka, the premier Vedantic sage and philosopher of his time unto his inquisitive wife, Does not the Self exclusively exist? Is it not expressed in all else? Do not all religions and philosophies harp on the same topic directly or indirectly? Yes. Nothing is superior to Self-knowledge. Self-knowledge burns out all impurities of life. "One crosses the world-ocean by the help of this boat of Self-knowledge"—says the Gita. Ashtavakra the greatest vedantic sage and philosopher of his day instructed Janaka, the King of Behar about the same thing. "Your true nature" said he unto Janaka, "is Intelligence absolute, so you are not, my friend, anything different from the world." Is not the world like a big wave in that infinite ocean of Intelligence? And, is the wave any way different from the sea-water? Nay. Everything thereof is a derivation

from the same Root-Cause, the pervading Reality, the Self which sages call in various names.

The objective existence is only the outer sides or garments of our subjective existence. Life is universally found to be expressed and developed like all other things, from within and not from without. The shell grows out from within the crustaceous animals. The world is just like a shell, a crust grown out from the Brahman, the Self. We can study all life objectively. We can see all life growing and developing but we can hardly say where that growth or life comes from. Here we get puzzled and are at our wit's end. Nevertheless we are sure and certain that that unknown centre, the secret of life, the fountain-head of animation and invigoration lies within and accordingly it should be searched and investigated there and there only and not elsewhere outside where there is no reality but trash and nonsense, botheration and trouble. However, the external world, our objective existence has some value and reality of its own. It is not altogether nil and utopian. Nor is it the absolute reality. It has only a secondary reality. And that reality will be only studied and made use of in the interest and the light of the absolute one. Thus the error of objectivity as life lies in the external vanities, pomp and pageantry of the evanescent world leads us to the bye-lanes of that Existence and shows us therefrom the false side-views of it as did Satan show to Christ on the mount. Hence studying it from outside instead of finding our true field of knowledge and laboratory of experiments in ourselves. The inwardliness of the mind in contra-distinction to the outwardliness of the same will divest us of all probable characteristics and drawbacks unsuited to our new mode of life and experiment

and open before us a novel and marvellous vista of everlasting motely beauties and iridescent profundities which will enrich our treasury of knowledge infinitely greater and enlarge our breadth of view and outlook of life incomprehensibly wider.

Thus at a dive in our self we get at once transformed and metamorphosed to infinity and eternity and shake off the false fear and fright of birth and death-the morbid thought of which has almost desiccated the cup of happiness of human life. Yes, we find there inexhaustible, plenty, help, knowledge, happiness and, beauty for which we have been striving and struggling life-long outside. Lo! there's the panorama of beauty and sublimity.

In fact, to say from the side of true knowledge, there is but one Singularity of expression. Only First Person of Singular Number so to say. And that appears as plural (that is, we), yes, as segregated and divided *i. e.* as organic state of life (Khanda Rupa) simply by virtue of its inherent magical tendency which we call Maya. In reality, there is neither second nor third person. This is mere super-inposition. Owing to the jugglery of Maya, a variety of persons is falling to our view. But, once going behind those superficial appearances, one can easily discover the truth of absolute Unity, a homogenous whole. A tree has many limbs, for example, such as branches leaves, trunk, flowers, fruits etc. Each of them is separate and different in kind and form from others but manifestation of the same power or essence. What is the true? It is nothing but their unity, whole or total. The different limbs in their collectivity in certain space form a single whole and give the total idea of a tree. Similarly

innumerable molecules compose a body when these are considered and looked at from their side and standpoint. Each of them is only a microscopic miniature form of the man and has and feels its own separate and independent individuality and possesses the same necessary mechanism only in miniature form of that which governs the universe. As microscopic little and tiny, it always escapes our attention. The clock on the tower of a royal palace strikes louder than the repeater in our waist-coat pocket; but the machinery, the wheels within wheels and particularly the springs of the repeater have all the same tasks (and the designs as well) to perform as in the royal clock. But an analytic man judges and sees everything external or internal, gross or fine, little or large in the same measure of light and value. However, even a molecule possesses necessarily its own states of feeling, thought, volition, striving etc: peculiar to it which are ever Greek to man. Thus how anomalous appears the human life unto us! The deeper and exhaustive analysis like this only throws us at our wit's end and makes us at a loss of word. Oh! how to break this confounded silence? And without breaking it there is no way out.

But what is life or self? Is it not their unity or whole—the magnified transformation—the underlying Essence? “The soul exists as unity, as a whole before these states and produces these states and is released in them, not as composed of the separate states, feelings, thought, striving etc. etc.”—Dr. Paul Duessen (a German philosopher). Similarly, “all movements in infinite space and in infinite time”, says the Doctor again, “form one single movement.” And why not? Is the part essentially different from and independent of the whole? Nay. All

things in Nature are interdependent and interallied and for the reason, there is no existence of a part as apart. Because, are these (parts) not manifestations of the same thing in itself, the *Ding in Sich*, the Unitary Principle? Let us explain it by an illustration as the following. A stick is composed of atoms. And each of the atoms possesses its independent and separate existence and individuality along with ours, the sun's, the moon's etc., and, no doubt, occupies certain space in the infinite but the unified collocation of the atoms together with their peculiar states, movements, feelings, individualities etc. form a single state, movement, individuality etc. in the amount of space occupied by the stick, the combined whole of the atoms. In the same manner and way all finite objects of the universe form a single whole in the infinite space and time and their mutual responsiveness of functions and cooperation as these are not essentially different and separate from each other give them their respective subsistence, growth and, possibility of mundane life and flourish and equally contribute to the whole, the presiding Diety—the synthetic self-consciousness. It is verified and justified as well from the writings of Herbert Spencer that “Every mass from a grain of sand to a planet radiates heat to other masses and absorbs heat radiated by other masses etc.” Science also says to the same effect that animal life lives upon the cooperation of the vegetable life and that upon the cooperation of the mineral life and vice versa. It is clear from the fact that the vegetables throw out carbon which is taken in by the animal life and the animal in turn throws out oxygen which is taken in by the vegetable life. The more closely and minutely do we study and examine the laws of Nature the truth of mutual cooperation becomes more evident

to us. This Science of cooperation is absolutely essential to the preservation and growth of life. Greater is it cultivated and exercised by man, the greater happiness does he derive from life. Our social, moral and, political life depends upon this single prop of cooperation. It is the sign of good health and ordered life. The moment this machine of mutual cooperation ceases to work, the animal life immediately comes to a standstill. We come across many catastrophies taking place in Nature and the life of man when this cooperation ceases to play among her or its laws just like the manner the bodily functions cease to work, to mention a story to the effect from the Upanishad, when the cooperation is withdrawn by any of the bodily members. The story says that a quarrel arose out of jealousy among the bodily members such as hands, legs, mouth, stomach and five vital airs. These began to consult together on a round table conference to this effect that we work day and night with sweat on our brows but we don't, it is a matter of great regret, get fat and stout nor do we derive the actual benefit from our labour and it is the belly which does not work at all, getting fat and stout all along and enjoying on our advantage. Oh! what a folly! So these wise *politicians* passed a consensus of opinion to this effect as to start a general strike. After some days as a consequence of the strike the body along with its other members began to become weak and suffer. Then those wise *politician's* eyes opened and returned to their reasons and again resumed their respective affairs as usual. The rest was alright. Thus it teaches us that without goodwill, unity, love and self-realisation, no cooperation is possible. Limited self-realisation, unity etc: only give us limited cooperation. And unlimited and universal self-realisation, unity etc:

give us unlimited and universal cooperation. It is possible then and then only when one explodes petty *mine-and-thine* notion.

And the *mine-and-thine* notion is born of uncultured mind. As it grows in the order of nature it gets on polished and enlarged. Truly said by Addison in the *Spectator* that "a man devoid of education is a marble in the quarry, education polishes him." So what polishes and enlarges one's mind and soul from its uncivilised state is called education or knowledge. And its opposite is called *Aridya* or ignorance. So it is a general law that little idea, sympathy, love, capacity, plan etc., always come from uncultured, unpolished, antiquated and sectarian mind or soul. And "sectarianism is carnality" as truly said by Baboo Keshavchandra Sen, the great Brahmo preacher and leader. So where there is sectarianism of views plans, love and realisation there is carnality because it is earthly. And, on the other hand, where there is universality of views, plans etc., there is no carnality because it is spiritual. It is earthly for it is small and incomplete. It is spiritual for it is great and complete. In the former there is impurity because of imperfection and in latter there is purity because of perfection and therefore it is the real way to *Brahma-darshanam*. So man, to free himself from the inherited superstition and prejudice of the primitive state of life, should ever breathe in the universal in order to attain a joyous elevation of life.

It is for this cooperation man first came to the idea of social contract. He saw that man is by nature a gregarious animal. He cannot live alone. He needs and needs badly the help from others. In eating and sleeping, walking and planning he is not for a moment independent

and free. So he saw that without mutual cooperation man cannot enjoy the greatest happiness in life. Hence there's the social contract. "Do as you wish to be done by." "Help as you wish to be helped by." These are the golden sentences that are written under contract. How can this happiness after which as we have said all life is running, be attained without the realisation of unity in the diversity? The social contract teaches every individual to live the whole life of Society. Not part by part. Division is bad. It does not at all contribute to animal economy. Rather it, well-nigh blows off all hopes of cooperation and good will. Now this wheel of cooperation cannot work well without applying to it, the oil of toleration and oneness of life. And this is possible then and then only when the individuals of a society or nation seem to have universalised the little *mine-and-thine* notion and feel always and everywhere the universal self-hood or to say otherwise, have *mine-ised* all *thine's* of the world. Then the society is harmonious, well-ordered and in cooperation and therefore happy as well. Only the separating knowledge, the policy of *Divide et impera* of Maya sets us at variance, keeps us aloof and intereferes with our realising a single universal and unified life. The different objects, truly speaking, are inter-dependent as these are expressions of the same Reality. So those beyond their limited boundaries *i. e.* beyond the knowledge of time and space *i. e.* in infinite space and time form but one single thing in which each is conditioned by the whole and essential to the whole. This whole, the universal Man, the Higher Synthesis of all else is *Brahman* or God or Atma. The realisation of the same as the same is called *Brahmdarshanam*, the highest good of human life. It is the ultimate goal and end of all religions. I-in-all-and-all-in-me = I-am.

Now owing to our limited and finite senses that synthetic whole, the universal life, the first cause appears to us as segregated and partite. Because limited and finite senses only discern or take in within their limited range only limited ideas and limited knowledge. And behind the limited senses and mind, those limited and segregated ideas and knowledge make a single whole free from the limiting thought of time-space-causation and therefore infinite and universal. The cause of this segregation is Maya. Else there is but one Man, One Self or One God which pervades and permeates all else, nay none but Himself a golden string upon which are strung all objects from the universe to man.

Maya is Nature of Atma as liquidity is nature of water, combustibility of fire or hardness of stone. Again liquidity or combustibility or hardness is not water or fire or stone. Had it been such we would have got the knowledge and advantage of water etc., by the simple knowledge or name of liquidity etc. But it is not so. The simple idea of liquidity or combustibility or hardness does not give us the accurate knowledge of water etc., as there are many things which are liquid, combustible and hard. The liquids such as milk, liquor, molten metal etc. cannot be correctly called water. The combustibles such as wood, spirits etc. cannot be called fire. The hards such as brickbats, iron etc. cannot be called stone. Again to say, on the other hand, that at the hearing or remembrance of water etc., we instinctively and simultaneously get the knowledge of liquidity etc. In the sense of water there is liquidity plus something more. Thus Maya possesses the similar condition of relation with Atma.

As liquidity is no water, for example or, water no liquidity and again liquidity is not different from water

or water from liquidity so Maya is not, logically speaking, Atma nor Atma Maya. Again she is not absolutely different from Atma and Atma from her just as a cause is not different from its effect or effect from its cause. Thus they being inseparable and identical are regarded as one and the same. Hence liquidity or Maya, to say from our above examples, having no separate existence independent of water or Atma, cannot be counted as existent. How can we ascertain that a certain thing exists if it has no independent existence of its own? We have already refuted the belief of two independent entities. So owing to this, as well as the above we cannot give the existence of liquidity or Maya any preference to that of water or Atma because of its absolute inseparability. Maya's existence appears to us separately but that not in reality. Just like water in mirage. How can we justify the separate existence of Maya like this if she does not exist independently and therefore *at-all* as well? So it is all illusion and false to think of her separate existence. Looking but not in reality. This is Maya. She is mere nonentity. Atma is alone existent and real. Variety begets from this illusive principle, the inherent manifesting power of Atma *i. e.* from the erroneous knowledge that Maya possesses an independent existence of her own. Now to so identify one's self with Maya renouncing the idea of her separate existence is what we style self-knowledge—the cessation of nescience, the ascribed duality

Maya, clearly speaking, is the mind of Atma. And the individual mind is a part of Maya. The difference is only that as between part and whole. Lo! mind and Maya, we can unerringly say, are identical. Like a plant which is only modification of earth stands in the earth and draws its vitality therefrom and at last loses its individuality

in it where it sprang forth from, leaving no trace or mark behind. The individual mind or Maya, likewise, rises from Atma remains in It, draws its or her vitality, therefrom and at last, it or she dissolves in Atma leaving no trace behind. Now what applies to the case of individual mind, also applies to that of the cosmic mind. But we cannot say that earth is plant or plant is earth or that mind or Maya is Atma or Atma is mind or Maya which sound absurd.

The Swetaswetwar Upanishada gives the similar expression when says "Know Prakriti as Maya and her Container as God who pervades the whole universe." In the Gita, it is also stated that "My Maya threefold and insurmountable," "All is shrouded over by Maya," "Under my superintendence, Prakriti creates the three worlds," "By her instrumentality, the world undergoes modifications." In *Markandaya Puran Chandi*, it is said of Maya as "everlasting" and the "very image of the world" "the all pervading Goddess becoming intellects of all, resides in each life." Therefore Maya is called "She"; in as much as Maya possesses very much the feminine qualities that justify a *return of she* to her. This is why the Shastras call her so.

According to Science the world is the modification of certain force. There is no thing, truly speaking, in the world, as to become a thing a fixed boundary is necessary. Are not all changing and changeable, ? Is it not clear from the everchanging nature of objects in the world ? We have also said and proved in the foregoing chapters that the world is a power and manifestation of power, and also proved therein that power as power requires some containing principle to shelter in. So it remains always in a relation of container to the contained of course

that on the ground of common existence. And upon the strength of that proven truth we are explaining in this chapter by various illustrations that Maya as power can not but owe the justifiable relation of "nature" to Atma-her containing principle. Yes, it is just like a river, the world is always in a state of flux—one mass of matter is coming in and another is passing away so on and so forth constantly. How can we judge of the world we mean the world of name and form that it exists at all? The chameleon changes every moment its colours. How can we make sure that that is the particular, the standing colour of the creature? If a law-suit is brought for a fun's sake, against the injury wrought by a chameleon before the modern tribunal of justice, the case of the plaintiff on want of correct identification of the miscreant will be at once disclaimed by the judges. Because the (changing) chameleon of the plaintiff's description about the identity of the wrong-doer before the Police is falsified next moment when it changes in yellow or black colour. Thus the judges are also landed in confusion to pass a correct judgment about the case. The yellow or black chameleon cannot be a substitute of the red one if the identity has any value in the modern court of justice. Oh, lo! here is all illusion. But the underlying reality, the unity of the colours in the form of chameleon is alone real. And thanks to the rhythmic change, the harmony and symmetry of the world are preserved and kept up. It is for the above reasons the Vedantists, the religious philosophers belonging to the school of absolute monism of India technically call the world "*Jagat*" (going.) It is why it does not present us a fixed and particular standard of judging. It is always in motion. And motion consists in the change of time and space. Oh, how to catch hold of her! She presents certain expression of her but that

without a head and a tail that you may have a firm grasp of because of the change ability of time and space which falsifies the programme of our right calculation about her real nature. Now Maya, to say in the language of the Scientists, is force. That force in its own peculiar fashion goes on modifying and multiplying and therefore getting denser and denser, grosser and grosser owing to its gradual concentratedness or integratedness till it takes in the form of matter becoming perceptible to our senses. It is otherwise called the Descending of the Spirit or "Paradise lost" of Milton.

And upon this scientific truth we have said just a while ago that mind and Maya are identical. Is not mind another name for force or Maya? Is not the body developement or modification of mind? Now Maya is power and mind is also power so where is the difference between them? The difference is only this that mind is certain portion of Maya and that is all, which we have explained already and shall explain further on.

According to geologists the earth is getting day by day denser and denser, harder and harder from her original soft and plastic state. They further say that our planet sprang forth from the glowing sun and that incandescent substance by course of time getting solidified which effected as the loss of its molecular motion proceeded has taken in the present form. Not only our planet but the other planets in the solar system also are born of the same nebular source. (C. F. "Willed and became many"). As an evidence of the above facts there is still heat in the womb of the earth-says the geologist. We are assured thus that there was a time in the life of our planet when it was in soft and plastic

condition. Then earthquakes, volcanic eruptions and other like convulsions were much more frequent than now. Because softer the matter, greater active and sensitive is it of course that in narrow sense. And harder or greater integrated matter has its molecules closely cohered and therefore appears as inert and inactive.

Again our solar system came forth from the nebula, a chaotic condition of matter and the nebulous condition came from certain force still behind and that from the unknown and unknowable, the last Principle, the First Cause. We call that force Maya—the *Pran-shakti* of Brahman.

We have said in the very beginning that from Brahman sprang forth *Pran* etc.. Now according to Sankhya philosophy (with which Vedanta also agrees on matters regarding the genesis of the world)—from the Undifferentiated proceeded the differentiated and from the latter sprang mind etc., on one side and the five gross elements on the other. That is from *Pran*, energy is produced and from *Akash*, matter is produced. *Pran* and *Akash* like force and matter are inseparable. And their total is called Maya in higher sense. Otherwise the workmanship of Maya, too, passes under her very name. Now this *Pran* is force or vibratory power of Atma. And when the *Pranshakti* emanating from the infinite womb of *Maha Maya* (great Maya) begins to vibrate in certain space in the infinite, its motion spreads and dissipates itself all about in luminiferous elements such as light, electricity etc.: which are followed by being concentrated in fire, Sun etc.. Here it should be remarked that according to Chhandagyo-Upanishada, wind is not independent of fire so that there is no special mention

of it on the list of creation-theory. Wind as it is ordinarily understood acts in and through fire, liquids etc.: According to Shankaracharya fire is dependent upon wind. (See Aitareya Upanishanda Commentary 2.3) "The current of air is the effect of the difference in the heat of different parts of the earth's surface".—Says also Doctor Paul Deussen. However the different foregoing authorities unanimously profess to show an allied relation between wind and fire. This is the process of Vedic Adhidaivic Creation *i. e.* Creation of the heavenly bodies.

Force cannot work independently *i. e.* without the help of matter. It is stated already that when that *Pran* vibrates, its motion (energy) transforms itself to light or illumination which is followed by being integrated to matter or *Akash*. The next phenomenon that comes from the evolution of *Pran* is liquid and the last is solid. The evolution takes place after the following process:—"Every mass from a grain of sand to a planet radiates heat to other masses and absorbs heat radiated by other masses and in so far as it does the other, it becomes disintegrated if the loss of molecular motion proceeds it will be presently followed by liquifaction and eventually by solidification"—(Herbert Spencer). That is, in each of the stages such as ethereal, gaseous, liquid and solid, certain amount of molecular motion is lost and a corresponding amount of motion of masses gained. This is the process of the Adhibhautic Creation or Creation of the Physical world. (*Vide* for particulars H. Spencer's First Principle, Part II, Chap. XVII.)

Now let us say in the meantime that that force or *Pran*, clearly speaking, thus undergoing gradual modifications, courts or envelopes itself, as it were, by its thicker and denser sides. The inner side is called mind or force and the outer-side, hard integrated or crusted-side, is called

matter. So that in all matter there is the mind or lodges the force secretly and potentially. And mind or force develops itself to different senses as the senses are found to be only mediums or ways of play of mind.

We have said more than once that *Akash* and *Pran* or Matter and Force are inseparable and *Pran* itself is Maya in wider sense. The difference is only this, as regards the latter that *Pran* is certain portion or manifestation of Maya and secondly the difference between them is like that as between power and force. Power is passive. It is the simple potentiality. Force is active. It is kinetic. The former is static and the latter is dynamic. The one is simple and the other is varied. As such, *Pran* or force is different in kind from and identical in quality with Maya. However, all is Maya and revelations of Maya.

By the above reason *Pran* and *Akash* happen to work simultaneously *i. e.* as soon as *Pran* begins to vibrate in the space, matter too, concomitantly follows to integrate itself. It is why Shankaracharya writes that *Pran* and body (matter) are born simultaneously, *i. e.* under twin relation as they are inseparable companions or constantly inte-allied. (See Aitareya Upanishada Commentary 2. 3.) That is they work and manifest accompaniedly and simultaneously. Now from *Pran*, mind and senses of perception are produced and from *Akash*, body, ignis, liquids etc. are produced. (See Prashna Upanishda Anand Giri.)

The same process as the above takes place about the creation of the animal life too. In nature what law governs the sun, the moon etc. also governs man and other inferior beings. What process or mechanism are the sun, the moon etc. made after or do they possess, the man and other lower beings are equally made after and possess. So the

popular notion as what is in the universality must be identically in the individuality is not altogether false and fabulous. We gather from the modern scientific researches that atom is also divisible. And each atom consists of innumerable electrons. These bodies in an atom are rapidly moving in their orbits. An atom is compared with a solar or steller system in miniature form. So what force or gravitation works to regulate the sun and the stars equally works to regulate the electrons within an atomic solar or steller system. And by the further progress of science it is hoped that a time will come when the scientists will demonstrate that an electron is also divisible and will be proved that it is equally a microscopic miniature form of a solar system like an atom.

When the reproductive element (or seminal fluid) is cast into the female womb, first *Pranshakti* begins to vibrate being aroused by reason of uterine heat and discharging motion which together amount to really speaking, the *Kamona* of the Purusha, the individual man. And along with it the law of Dissipation of motion and the law of Integration of matter set in or follow. From motion, mind, senses etc. and from matter, body etc. are accompaniedly *i. e.* side by side are produced and developed. The *Pran* thus develops the foetus in the womb *i. e.* by a process as 'being radiated by and by absorbing what is radiated by' - the process which we have shown elsewhere from Herbert Spencer. The same process which works outside also works inside. Again "in organism," says Herbert Spencer, "the advance towards the more integrated distribution of the retained motion which accompanies the advance towards a more integrated distribution of the component matter is mainly

what we understand as the development of functions.” (Also see Brihadaranyā Upanishada Commentary and Aitareya Upanishada Commentary 2.3) This is the process of Adhyatmic creation *i. e.* Creation of animal life.

Apropos of the first emanating *i. e.* sprouting condition of *Pran* from the womb of Maya which is called “Hiranya Garbha” in the Upanishads. This “Hiranya Garbha” the golden germ, the God in whom the luminous world resides in a potential state is the seed, the first and potential condition of the world-creation. This is why it is also called the causal body, the highest synthesis of the world. And for the reason yes, for the reason, it is also called “The Conscious” because in it the gross world remains in seed. We find in Rig Veda a mantra to this effect which means “God (Hiranya Garbha) existed in the beginning of creation, the only Lord of the new-born universe etc.” Again this “Hiranya Garbha” in Adhyatmic Creation is equal to the *reproductive element* which is also the seed of animal life. Animal life, too, like the former, remains in knowledge or potentiality in the *reproductive element*. Science verifies the truth. It says—life consists in the protoplasm. And this protoplasm afterwards develops to animal life. The Aitareya Upanishad also alludes (probably to this truth when it says “*Retasha Purusha*”—from the semen cometh life. But we take here “*Retasha*” for protoplasm instead of *reproductive element* as commented by the commentator otherwise the said quoted passage does not become clear and correct in the eye of science. *Hiranya Garbha* is called “The Conscious” owing to the reason evident from the fact that it is found to have developed itself to mind and senses which are exclusively expressive

of knowledge and perception. Senses are not well-developed in lower beings, vegetables and, minerals, therefore they have no developed knowledge. Senses are only found to have well developed in man and therefore he has developed knowledge. The mineral or vegetable life has senses more or less. So all is organic. (For particulars see Sir Bose's 'Response in the living and the unliving' and Dr. Paul Carus' 'Fundamental Problems'.) Now *Pran* may be called microcosmic Hiranya Garbha—The Seed of Atma or Brahman and the *Reproductive element*, the microcosmic Hiranya Garbha—the seed of the man. Both are the same in essence. No clue can be had of the macrocosmic Hiranya Garbha when it remains merged in the universal Purusha during the world-dissolution and similar is the case with the microcosmic Hiranya Garbha when it remains merged in the body of individual Purusha.

The dissolution of the world creation follows just the reverse process *i. e.* "absorption of motion and concomitant disintegration of matter." The Scientists opine that the Sun has comparatively lost a great deal of his heat now and is day by day losing it by constant radiation. They further estimate and fear by their calculation that a certain time will come when the Sun will lose all heat and glow altogether. His retained motion or energy will be by constant radiation emitted forth all about and, at last, exhausted being distributed and absorbed by other heavenly bodies. Because it is the general proposition in science that in evolution *motion* always dissipates and *matter* always integrates. *Matter* cannot integrate unless *motion* dissipates. So *motion* (force) for the service of *matter* always sacrifices itself. With this approximation to truth we think our Sun also, will, one day, sacrifice himself. Then the degree of solar heat will fall below zero, *i. e.* at the freezing point. The molecular

disintegration will follow and the solar system in which we live will dissolve and roll back to the Nebula (a Nebula to Pranshakti and Pran to Maha-Pran or Ma that remains inseparably and identically one with Atma.)

Now what is that *Pran*? It has still to say a little more about it. The force which works in a tree, for example, remains in potentiality (in latent power) in the seed. May we not call that power, the potentiality, the knowledge of the tree? And is the knowledge different from the meaning of *Ichchha* or *Kamana* or *Sankalpa* the tree? *Ichchha* means will. And will is the first, the subtle condition of an action of which it is the will. In will remains written the history and plan of an action which the will is for. Thus it is proved that the will of a certain action consists in the knowledge or pre-thought of the action. The will of an action must be (almost) identical. This is why *Pran* is said to be the *Ichchha* or *Ikshan* of Brahman. So *Pran* is the seed, the *Sankalpa* of the world-tree. "The Creation came from the will of the Brahman"—says the Upanishada as well. The word *will* is always pregnant of some positive meaning. How can it be then powerless? Nay. It is synonymous with power. We have said already that *Pran* and *Maya* are identical. Now let us say that *will* and *Maya* are also identical. Lo! Behind this wonderful world-system there is some Divine Purpose or Plan and that is this *again* world.

Will is referable and relative. How without a previous knowledge or a pre-thought of a thing the choice or inclination about it is possible? The condition of a thing inheres as a faculty in it (the thing). And that faculty develops likely to the condition under favourable circumstances. So the condition of the gross world remains first as a faculty in *will* and as *will* which develops afterwards just like the seed by the processes of dissipation and inte-

gration peculiar to it, and that perhaps accordingly. So the world is *will* as it is the expression of *will*. And do we not hear of this *will*? Everywhere. The world is full of *will*. It is the steam-boiler in the world-engine. Without *will*, the world is dead, life is dead, imagination is dead. Ah! without this life-giving *will*, creation is pale and vapid and destruction earns but a joyful flash on its cheeks. Lo! who does not will? All, all. The sun wills—. The moon wills—. The stars will—. The poor wills—. The rich wills—. And wills all, young or old, boy or girl, ugly or beautiful, male or female, man or animal, bird or beast, reptile or aquatic, mineral or vegetable. And what not? Time wills, space wills, causation wills, love wills, hatred wills. Ho, ho! *will* is universal. Wherever we turn, we hear the echo and re-echo of *will*. So Will is almighty as well. Oh! triumph unto Maya. And will for what?

“Will (*Pranshakti*) is that which appears in all physical processes in the vital processes of animals and plants as well as in the movements of organic bodies. Will in the broadest acceptation of the term embracing under it blind impulses and strivings devoid of ideals. Gradually in the progressive series of animal life, intelligence is engrafted upon the will. The will appears here as saturated with intelligence; a rational will has been evolved from animal impulses.” (See Introduction to philosophy by Dr. Paul Deussen) “Psychology tends more and more to consider will as the primary and constitutive function and intelligence as a secondary evolution. Gradually as some organ or nervous system comes into existence and as their inner side we assume sensation and perception”—Dr. Paul Deussen. “The world as a blind will without intellect. Soon intelligence unfolds itself beginning with the exercise of senses.”—Dr. Paul Deussen. Thus it follows

to show that will is not different from Pran or Maya. Rather the world is the development of *will* or Maya and the body is the development of Mind or Pran which we have said already. "Mind creates the body, actions, idiosyncracies etc: and mind is created by Maya wherein lies the seed of all life"—says the Bhagavatam as well. Mind is a part. Maya is a whole. Just as a forest is but a collective idea of many individual trees so is Maya a collective whole of isolated and individuated minds. (See *manu Sanhita*, *Jivan Mukti Viveka* etc: which determine the nature of mind as neither existent nor non-existent just like that of Maya). And the alternate nature of existence and non-existence of mind is daily demonstrated by our own experience. Does not the mind become non-existent when we fall asleep and existent when we wake up? Or non-existent for an object from which the mind withdraws itself and, on the other hand, existent for another to which the mind attaches itself? Is it not a gospel truth in the practical world we see? So every object of the world as it is the modification of mind or Maya is characterised by the said peculiarity of nature. It admits of no refutation. To speak the truth, it is only apparant but a hard fact in the practical world in limited time and space. So mind is Maya and Maya is *will* and therefore will is mind. It is but a question of degree and not of kind. The same *will* of Brahman is sometimes named as Maya, sometimes as mind and sometimes as *Pran* so on and so forth. But *will* is the underlying reality of them. It is the genuine power at the back of this agoing world. It is principal propelling and driving force of the world. And to what and where? To the realisation of its meaning. But the propelling has no beginning and end. It is going on (as it is) for eternity in the parts and, in the infinite whole, it is but Dead Stop and meaningless.

Now that latent force which we have named mind in matter wakes up from its dormant and passive state by the external impacts and impressions and also gets developed, trained and organised by series of impressions and cognitions from the same source. It then assumes the role of a rational mind which we ordinarily understand in human life. But the original *will* still percolates in all these later modifications such as force, mind etc., So when this *will* (pure will) is cleared of its accretions gathered round it in the course of its evolution is found out to be the same or one with Maya, the seed, the *Sankalpa* of the world-creation. So this *will* (in impersonal sense) when freed from the contact or grip of egotism is equal to *nature* which we have already entered and forthwith will enter for detailed discussion.

Now there is no other kind of knowledge outside than the knowledge of five divisions. Patanjali, the author of Yoga philosophy therefore declares that "Knowledge is five-fold." And there are also, as a matter of fact, only five corresponding senses of perception with which man is found to be endowed. And each of the senses is like a window for the knowledge or perception to go through within. These five-fold perceptions entering through the different windows of senses, educate and organise that latent force or the blind will, to say from the standpoint of the worldly experience. That active and organised force is styled mind or soul afterwards. Animal life continues so long the organisation of the molecular force lasts. It dissolves or falls asleep in the molecules from which it sprang up to individualisation when the so-named organisation goes to disruption and decay. It is just like a plant which inspite of its existence mainly depending upon earth can only grow up pretty well by the external

light, water, air etc. and, otherwise cannot. Similarly the force or *will* can grow up to a mind or soul only by the outside impacts and impressions. This is called the secondary evolution of will because at this stage of its evolution man begins to will for many things but still the plurality of wills, the later ramifications signify the same acquisition of life, power and happiness as the same blood of the original Will to *Sachchidananda* equally flows in the veins of them all. That pure will-power of Brahman or Atma coming in touch with earthly impressions as by points of evolution becomes personal contaminated and, adulterated, and therefore seem to have lost its onepointedness of aim—the aim at *Sachchidananda* and look to be always tottering in the balance as willing for this thing now and for another afterwards thus so on and so forth unceasingly. But the original primary will is *Sachchidananda* and to *Sachchidananda*, the pure nature of Atma. Can't we say, for a moment after having attained so much correct knowledge about fire, that the combustible power of fire is also fire? (C. F. "Know Pran as Brahman" "From Pran goeth all else etc." and "know the mind as Brahman." "From mind goeth all else etc."—Taittiriya upanishad) But we should not call it as such always as there is the probability of misunderstanding it. Here it is only a question of latitude. Thus it is shown and evidenced that all matter is containing and has contained in a secret spiritual consciousness Atma (I-am) the first, the last, the Om, the Eternal. Yes, is Nature different and aloof from that whose it is the nature? Can we separate touchability from air? It is already said that *will* or Maya is nature of Atma. So Maya or *will* is not aloof from It. Nay, where there is Maya (or will) there is Atma and *vice versa* like the manner where there is touchability, there is air. This is why Shankaracharya writes in

Aitterya Upanishada Commentary (II. 3) that "with Pran's entering the body, Atma also enters it and likewise sees, hears etc." Is not intelligence the very essence of Pran? So it is said in the Upanishada to the point that without which (Intelligence) Pran even cannot function. Yea. The force or *Pran* on matter has worked all these miracles we see around in the everyday world by its inherent principle of natural adaptation and in organisms by the additional machinery of heredity or Atavism. Thus Pran emanates from Atma like waves from the sea, draws its vitality and sucks its life-blood therefrom and additionally takes its life-stand in and on It but cannot be as we have said before, developed tenfold like a plant to branches and leaves and teemed with flowers and fruits without the help of knowledge, impressions and experiences, the so-called light, air, water etc: from the external world. We call this mind or Maya the nature-power, the will of Atma. Now let us explain the why which we promised to.

What is Nature? What function does it perform in the life of a thing? whose nature is it? And what does it point out to us? And what part does it play on behalf of its container? And what significance or meaning strikes us first when our attention is drawn towards the nature of thing? What lesson does the combustibility of fire whisper into our ears? Does not the nature of the thing express the thing? And does it not express what the thing is for? Does not the nature of combustibility break to us a message that *fire has power to burn*? And does not the will dwell invisible in the word *power*? We say 'fire burns.' But we do not scrutinize the meaning of the sentence. And if once interrogated by a sceptic, we simply answer—Because it is nature,

That's all, But what grave mistake are we likely to commit if we put the answered sentence for Because it is will? Let us explain our topic of will *versus* nature in the following formulas:—

Nature—Combustibility = A will to burn	} Whose? And why? Does it not point out a purpose of something?
„ —Liquidity = A will to wet	
„ —Touchability = A will to touch	

Thus will works and remains in potentiality in the nature of a thing. A thing is known by virtue of its nature. Does not combustibility remind us of fire? Does it not appear ever to be tended to express the knowledge of fire? And is it absolutely practicable without a nerve-flow of will in it? Impossible. Lo! everything happens in Nature by an impulse of will. Fire burns, air touches, water wets and, earth smells—by a momentum of will behind. Examine each and all phenomena of Nature, you will find, despite of your being a rank materialist, at least, a tissue of tendency running equally in them all. And, afterwards, in that tendency you will find the tentacles of will. In matter dead and insensate, will is impossible. But we have proved on our part that there is but one absolute Intelligent Being and Maya His nature that is expressed in the visible world. So everything is nature-will and expression of it. Hence it percolates constantly in all else of the world. Again we have discarded the belief of blind force in the true sense of the term as we have proved already that everything in inner or outer nature happens by a process of cause and effect. Because in the existence of an Intelligent Being, meaningless happening is quite impossible. So Nature at least, puts on or carries the portfolio of Will here. We are thus justified and accurate to call this nature will, of course that in the developed sense. This will—a *will to express* as nature of Atma, is infinite and inexhaus-

tible because if nature exhausts (as the nature of all finite things exhausting, things are as well found to be exhausted) the existence too exhausts. If combustibility exhausts—where is fire then? A thing and its nature are therefore found to be governed by the same law. They are bound up by the same fate. So if a thing is proved to be infinite and imperishable, its nature will also be the same for an indefinite length of time.

Again, as combustibility is nature of fire so it extends to and fills all parts and the being of fire. Is there fire or any part of it where there is no combustibility? It cannot be that there is certain part of fire but it does not possess combustibility. It is quite absurd and ridiculous. Examine and you will find that combustibility is shot in each and all particles or atoms of fire. Again it cannot be said that fire exists but its nature, combustibility does not exist. It is also equally absurd and ridiculous. Thus nature indispensably must be co-extensive and co-existent with (Atma or) anything of which it is nature. And their total or unity which is equal to existence is called Atma or "I"—the last flight of human imagination or knowledge or learning. So in Me all is cipher. But this cipher is the mother of all variety, the gun-powder of all actions.

On the other hand, if it be admitted that Maya like other material things exhausts and is destroyed, to expand the matter in question which we once tried elsewhere, how does the world come into existence again? And moreover, none has seen her destruction or creation. Here *inference* is also quite powerless. Because *inference* without the basis of direct cognition or sense-perception only turns into a flight of imagination. This sort of inference is unreliable. Even at the rise of the resplendent Sun of self-knowledge, the world is seen to be existing as

before. Again according to Science and Hindu Philosophy nothing dies or is ever destroyed totally. Science beat the drum to the universal proclamation of the conservation of energy and indestructibility of matter. Hindu Philosophy teaches that a question of change only, nothing dies And forthwith standing on the pedestal of the highest synthetical Life of Oneness, as a holy angel of truth from Heaven, declares the philosophy of the Hindus (by Hindu I always mean Indian) with an emphasis of divine conception by gently taking Christ on to a Mount as beyond the pale of time, space and causation, that "Oh! my son, don't fear, no destruction, no change even, all is illusion, see your oneness of life absolute, you are eternally existing in the garments of the world, nay as the world, who changes and who is destroyed then? All is Maya" So we refuse to admit that the world is finite or is destroyed as we do not believe it to be a separate principle. On our part, we hold that the world is the expression of Atma. Let us enter into its further reflection.

Creation or dissolution of the whole world does not take place at the same time and entirely. It is a popular notion that it is so. Is the world or cosmos finite that it will do so? Can anybody say with mathematical correctness and precision when and where the universe begins and ends? Can anyone gauge its distance on the tape-line and try its depths on the plumb? Impossible. Does not a moment's thought of the incomprehensible vastness of the world boggle our imagination which is swifter than electricity and greater daring than a fool? It is demonstrated that light from the nearest star Alpha Centauri takes three years and eighty three days to reach the earth we live on. And it is proved that the velocity of light is one *lac* eighty six

thousands miles per second. So it emphatically proves that proper measurement of space or distance or depth or vastness of the universe is an impossibility. Ah! human capacity staggers in that infinite vastness. When compared, the sun, the moon, stars, etc. look like bubbles and our body like a sand-particle in that infinite vastness of the world. They, like waves in the ocean, rise and fall eternally. For each of the molecules of our corporal composition, our body is like a world in which it rises and falls and has its being. Similarly, we in our turn, including the sun, the moon, etc.: compose a world which we call universe. This visible universe which enters into the compass of our sense-perception is only a part which we take to believe for the whole. The molecules cannot, if try, know the body-universe nor can their prayers and appeals reach our knowledge. There are countless living cells floating in the blood-veins of our body. The bigger ones feed upon the smaller and the weaker and thrive thereby. Now, if the oppressed pray to man, their *God* will their prayers be ever answered by him.? Or can he do anything for the redress of the outrage.? Rather it has a biological need. However identical is the case, on our part, with the world and God.

Again the waves in the ocean rise and fall: and do these do that simultaneously all over.? Certain waves in the certain part of the ocean rise or fall and that does not mean that all the waves in all parts of the ocean have simultaneously risen or fallen. That is also the case with the universe. Creation or dissolution takes place in certain part of it. We see and know one solar system only in which we live but the modern superior telescope like that of Herschel or of Lord Rosse has

discovered several hundreds of similar suns: (also see Mahanarayan Upanishada). Nay, it is full of solar or steller systems. Thus the world has no particular limits or boundaries. (See Devi Bhagvatam). Creation or dissolution is possible only in certain space and time. But, is the world in certain space or time? Nay, all talk about creation or dissolution may apply and confine itself to our solar system. It may come and go in the usual run of things. It does not mean by that that the whole universe comes and goes. The entire cosmic mechanism is not broken or remade simultaneously. To think otherwise is simply absurd. Lo! our solar system is only a wave in that infinite world-ocean. It comes and goes, involves and is involved eternally. So wherever we have, (let us clear our position here in the course of treating of our subject) talked of the creation or dissolution of the world, we have only meant that by this solar system only. So the law by which certain phenomenon in certain space is made to rise or fall does not govern the whole universe. Its rise or fall is only controlled by the law of that space or surroundings to which it takes place or belongs.

Apart from that, modern Science also proves of the infinitude of the world. It says that the sun, the moon, the stars, the earth etc: are staying and moving in the expanse by virtue of their mutual attraction or gravitation. The most remote and the most immediate are linked together by virtue of attraction. When this mutual attraction is irregular in any part, the phenomenon of that part is deprived of its orbit and falls off and, at once, attracted towards by a phenomenal body of greater power and size. The shooting star verifies this fact. The planets in the solar system are gravitated towards the Sun and the Sun in turn, along with his satellites towards something else still superior in power

called the Hercules Constellation and that towards still something else—who knows?—thus so on and so forth and infinitum. Does it not prove of the infinity of the world? If this law of attraction or gravitation ceases to work or if it is admitted that the world is finite, it goes to prove that the planets, for example, situated on the both opposite ends of the finite world, will have no attraction, no doubt, from their behind: and, on the other hand, they will be attracted by the planets or planet between and, as a result, the planets on the both boundary sides as they have no attraction from their behind, would in a moment mass together higgledy-piggledy. In like manner, to illustrate the foregoing, let us suppose there is a book on the table in a room. The book is constant to a particular place by virtue of equal attraction from all sides. The book will be at once shot out to that side where a greater amount of attraction comes from on account of shortage of attraction from any sides. A school-boy also knows this and argues this way. However by reason of this disorder and irregularity in attraction, there is the possibility of the destruction of such a world.

It is owing to one of the many reasons which we have put forth and dwelt upon already that it is justifiably said that the world has no creation or destruction and therefore no Creator or Destructor of it also. The reason of this is that creation implies something which comes from nothing but it is a big ridiculous impossibility which no fallacy of logic can even leap over. Again infinite world cannot be possibly created and creation too implies some purpose which we have discussed already at length. And again it is proved before that the world is but an effect of some unknown cause. The effect is nothing but the development of the cause. So the effect is not a part or different from the

cause. The effect is never created or made like the tree in the seed. There is cause therefore there is effect and *vice versa*. Do the question of creation cannot arise here to create a fuss in our minds. Thus the world is proved to be infinite and never created. It is existing as it is for ever. This is why it has no possible Creator. The idea of a creation without creation just like a king without a kingdom, a head without a body is quite ridiculous. Rightly has the Upanishada said that the world is beginningless. And what beginningless is endless as well, we can say. Thus the world has no beginning as well as no ending. Is not the world—the multiplied expression of Maya, the nature of Atma. ? Thus it is proved that Maya (Nature) is infinite and along with it, it is also proved and still being proved that the container, the pervading cause, the underlying reality, the existence of Maya, which we have already in the first chapter deductively proved, is equally and logically infinite. It is ridiculous to say that there is a thing but the thing does not possess its *I-am-ness*, *i. e.*, being. Equally it is ridiculous to say that there is Maya or Power but she does not possess her *I-am-ness*, *i. e.*, existence, a containing principle. Nay, the *I-am-ness*, the existence of Maya is our Atma. So Atma, too, deductively as well as inductively proving, is infinite. What we mean by water of its liquidity so do we understand Atma of its Nature—Maya.

Now, so far it is meant to show that the so-called creation or dissolution of the world is effectuated by the inherent self-creating power of Atma. The visible natural phenomena are daily rising and falling by the creative (as well as destructive) modifications of that very power of Atma.

And, therefore, it is the Atma, the absolute reality, the substratum, the being of Maya that gives practically

all things visible as well as invisible their reality, transient or otherwise.

And one truth that we glean from this that creation as we understand it, for argument's sake, is by rule everlasting. When a full-fledged bird comes out of an egg or a tree teeming with fruits and flowers from a seed, we call it a creation and, on the other hand, the destruction of the egg or the seed and again when the bird or the tree dies by producing an egg or a seed we may as well call it a creation and, on the other hand, the destruction of the bird or the tree. But a creation in some form or other exists all along through the interval or change of destruction which in the ordinary sense of the term appears quite meaningless before our eyes when seen through philosophical lenses. And the word "creation" in its general meaning is very ambiguous and puzzling. Can any one correctly mention the date of creation and if so, why not the creation took place a little before or after that? Where did the creator get the materials to create the world from? Did the materials come from within Himself or apart and if the former, the world-materials could not be different from Him and if the Eather, how and under which conditions those might have been? Who is to answer these puzzling questions.? And, moreover, by an analytic examination of all phenomenal objects of the world we come to see that everything thereof exists in a relation of relative opposites. There is atom therefore there is object and *vice versa*. There is water therefore there is vapour and *vice versa*. There is solar system therefore there is nebula and *vice versa*. There is force therefore there is matter and *vice versa*. There is seed or egg therefore there is tree or hen and *vice versa*, etc.

etc. Thus each dissolves alternately in its relative expression or so-called creation. Now who can say which existed or was created first? It is an insolvable problem. So we hold in order to escape this enigma that the world as it is, exists for eternity—having no beginning and end and as a proof of this truth we see every object or phenomenon of the world as it is the very expression of the unknown and unknowable Self which we have proved again and again, is also looking to be indescribable or unknown and unknowable by nature. Can we correctly explain any single object in the world? We are, just like the instance of the column which is mistaken to believe variously such as police man, lover, stolen child, ghost, etc., by different persons of different corresponding intentions, seeing the objects of the world similarly variously according to the gradational elevation or states of our minds and intended imaginations. Hence the objects remain ever unknown and unknowable to us as these do not present us any particular standard of judging them. So we cannot correctly or decidedly ascertain what the world is or like.

Have we not said that Maya is nature-power of Atma? Have we not proved for the reason that Maya is co-existent and co-extensive with Atma? Of course, not that in a capacity of parallel separateness of duality which is simply absurd and ere long refuted. Lo! it is Atma that is expressed in the multiformed world—the majestic glory, a halo round Its head. Yet the world with the exigencies consists in the principle of Maya. In Atma which is described in the Mandukya Upanishada as the fourth leg, there is no botheration at all. It is absolute tranquility and perfectly free from the pairs of opposites and that fourth leg of the world in contradistinction to the three

legs of Maya which we have explained at length already is OM—the underlying Reality—the backbone of Maya. It is ever real and everlasting and full of beauty and grandeur, power and freedom as it is the synthetic whole, the cause of causes. Oh! let us tear off the veil of Maya and see our Self or Atma sitting in its native effulgent glory behind. Truly speaking, there is but Atma or I-am and what is looking otherwise is but Maya, illusion, a false veil which obstructs our vision for a short time. Just a red object appears red, not because it is essentially so, but because of an extraneous cause. Do not the Scientific Philosophers assure us that colour is not an intrinsic property of matter as popular belief would have it? Red and violet would appear equally black when placed in the dark. It is the magic of sunbeams which imparts to them this special influence, this chromatic beauty, this congenial coloration. Again Scientific men have arrived at the conclusion that natural philosophy, *i. e.* philosophy of the material universe, reveals the presence of two things, matter and force. Matter as matter is not known to us. It is only the play of forces in matter producing effects sensible, that is known to us. Hence the knowledge of the external world is resolved into the knowledge of force with its modifications. Again, if we go, on our part, one step further and analyse there, we discover and as we have said before, from that mystic revelation of truth that there is but one existence or reality, unknown and unknowable. And we will arrive at just the opposite conclusion, like the natural scientific philosophers, that force as force is not known to us. It is only the play of the unknown and unknowable in Maya producing effects illusive, that is known to us. Hence the knowledge of the objective world is resolved into the know-

ledge of Maya *i. e.*; unknown and unknowable with its modifications. And once understood subjectively this much as of "the knowledge of Maya with her modifications," we have understood the secret. Is not all knowledge practically subjective? There is the abiding unity between the two extremities of life or object of which we have discussed elsewhere. We know it by our experience that there are two ways of dissolving in the unknown and unknowable *i. e.*, of arriving at the subjectivity of life, one is a way of minuteness of analysis and the other is a way of vastness of analysis. And the objection in a capacity of duality only appears between these two points due to a process of inversion. So the objective one is simple illusion. It appears as such simply by the nature of the subjective. The objective knowledge appears objective, just like the red object, not because it is essentially objective but because of an extraneous cause of Maya. This objectivity is not an intrinsic property of itself as the popular belief would have it. All objective knowledge will turn subjective when placed in inverse order. So if we put the reverse order of the objective phrase of the above in the inverse order of the subjective, the meaning of the phrase "the knowledge of Maya with her modifications," will turn in to "the knowledge of the unknown and unknowable (Self) with its modifications." Thus, at last, there remains only the absolute knowledge of the Self. Then the whole universe becomes and really it is, the subjective. Then each of the phenomena of it reveals the subjective in the (so called) objective. And, does not every object thereof reveal the unknown and unknowable by nature of which we have been all along discussing? And, nevertheless, if it, on the face of a close scrutinizing examination as this, appears as objective is

what we are to explain by a term of illusion and this happens in accidents of the nature of the Thing *i. e.*, due to our limited mutual existences. We see water in the mirage so long we do not know its true character and history and therefore get deceived and misled. But there is no water in the mirage in three times. It is owing to the magic of the sunbeams. It is a truth. And equally it is true that we again fall to the subject of the illusive error after we have acquired the true knowledge of it by experience. But we are not misled by the false knowledge any longer. Simultaneously the right knowledge derived from experience rises like a heat carrying rays of the Meridean Sun in our mental sky and strikes upon the massive cloud and as if by a magic touch, the frozen gloom of illusive notion as to the water in the mirage begins to melt, a heavy shower of rain falls down. It clears the atmosphere of the suspended dust of particles and in a twinkling of the eye, flies the mistake-laden sheet of darkness, resigning its realm of mental sky to the awakened glow of right knowledge. Then we see the objective nothing but the inverted subjective a mere illusion. So illusion (Maya) means that there is no objective but the subjective—looking but not in reality. Let us examine, analyse, and enquire into the world particle, by particle, atom by atom from the subjective side by making it universal as we are in the habit of doing it, so in the case of all else, and we will discover the universal truth, the truth, of I am all along and in all else. Then we will believe no world, no duality, no Maya apart from us but the Self, the "I." And the world, as it is, will but appear before us then a pure illusive vision, the ghost of that past nescience of it that used

to overtake us before the rise of right knowledge. Oh! what would we not imagine under the spell of that illusion! Ah! we like a weary traveller in a lonely forest, mid gloom and wilderness, betaken ourselves to the alluring shadow of a pompous tree, lay down to rest and there sank in the deep slumber of a Rip Van Winkle. We awoke and found ourselves enveloped in the gloom and dismal darkness on all sides. No truth, no support was visible on either side. A thick black ferment on high, so beclouded as to inspire with the conviction that the Sun of truth had never shone there,—a heavy gloom on the right, a gloom on the left, a gloom before and, a gloom behind. Thus laboured we as the travellers in the earthly sojourn of life under the ghastly frightful windspell of frozen darkness of Maya. But now at the rise of the sun of truth, the right knowledge of the universal Self, we turn our eyes in ecstatic wonder and behold the past all as mere illusion and false—a day-dream only. Now the question is, a critic may ask, where does this illusion, this ignorance of the Self, come from? The answer to the question is very simple. The illusion is non-existent. It simply appears in the course of our encroached and squeezed life. It has therefore no particular origin. Let us explain it by an illustration. The combination of Hydrogen (2 atoms) and oxygen (1 atom) forms water. Here neither hydrogen alone nor oxygen is the cause of water. Because hydrogen or oxygen possesses such property as is antagonistic to water. Hydrogen is light and combustion. Oxygen helps combustion. But water is enemy to combustion. The property of water is quite opposed to that of its compounds. So we cannot say that those two elements

are the causes of water other than their combination. And the combination is but an elemental accident. So water takes its origin from a thing which is by nature momentary and false. When hydrogen is separated from oxygen, where is the combination? Where is water? And where does it go? To hydrogen? To oxygen? But hydrogen or oxygen is not the cause of water as these are opposed each other in property to water. Then? To combination? But the combination is lost in the void when the compounds are separated as it is not an independent natural element or property. It is simply a question of accident—a nonentity. Thus if we seek the cause of water we will discover that the void is the cause of water as it comes from the void and eventually does it dissolve in the void through agency of combination of H^2O . Just take another illustration. If we whirl a fire-brand constantly we see a red circle in the void. But the red circle is not intrinsic in the fire-brand although it comes from the handling of the fire-brand as there is no indential relation of cause and effect between them. The phenomenon simply appears in the course of handling the fire-brand and not essential in the fire-brand. The cause of the circle is a result of combination like the former. The combination of fire-brand plus quick whirling, plus man, plus ocular defect etc—so many together chemically contribute to the creation of the circle. And combination is false as arising from an accident. So it is illusion as it does not exist in the beginning as well as in the end, only in the middle. Illusion is therefore that which occurs in the course of things but not intrinsic in the things just as we have seen that the property of water is not intrinsic in hydrogen or oxygen still it occurs from a combination of them. Identically we see, by a close analytic examination that

there is but "I," the subjective, still we behold the objective in a colour of variety. We, therefore, conclude that this illusive error is only due to our finite and squeezed life. So we fail to realise and see the Self all about. But at the rise of universal realisation which to ordinarily say the universal enlargement of that finite and squeezed life we subjectively begin to conceive our self all about and in all else, then the illusion of variety evaporates to nothing and the Self alone glitters out. Whichever side we turn our eyes we see nothing but I, I, I. And where its huge massive colossal existence is not to be felt? Here there is no idea of external and internal, time and space, omnipresence and omnipotence. Because these coincidences are possible if there remains anything apart from the Self. Here "I" alone in *my* infinitely massive existence reign and reign eternally. No universe. No here and there. No you or he. Only "I" am. Like an acoustical or alexandrian stanza, one reads the world from up and below, right and left and across and the meaning one finds is the same always—the meaning of Atma. But still there is the illusion of objectivity. Where does it come from, if not from the Self? We have considered at length and shown as well by an illustration as the above that this illusion is not intrinsic in the Self nor even in Maya but it occurs in a course of the modifications of Maya *i. e.* in certain time and space just as the wheels of a loaded cart when runs are heard to be making noise but the cause of the noise is not intrinsic in the wheels or in oil applied to them or in the load or cart or the road but in all together. So the noise is mere apparent and not real. Is there then no objective at all? Yes, there it is but in the essence of the subjective. The objective is not different from the subjective. And the objective illusion only appears in certain space and

time *i. e.* in the state of non-realisation and that is due to our limited life and activity which are but the results of combination and therefore false. We shall discuss it further in the sequel.

Now from the thread of our discussion one may object here by putting forth that if Maya is the material cause of the world, accompaniedly Atma will be the same as well. Is combustibility apart from fire? Thus it goes to prove that Atma also changes along with Maya in the world of good and bad, sorrow and happiness and a changed thing such as curd from milk cannot any longer recover its former state and for the reason Atma which is already diligently kept away out of the touch of time, space and causation will be now under them because without their attendant helps no change is possible and therefore Atma will be destructible so on and so forth. The bone of contention can be easily put aside from our path and the objection thus raised may be precluded and made good by the answer as this that nothing changes absolutely and fundamentally, that only name-and-form changes and that all phenomenal appearances are mere superimpositions. But the thing-in-itself, the substance always is the same and intact, yes, keeps the same colour, so to say and, wards off all ravages or changes and modifications brought about by the season of Maya. Does a lump of clay or of gold change its essence, *i. e.* *clayness* or *goldness* when it is turned into utensils or ornaments of various names and forms? The same water appears sometimes as vapour and sometimes as ice. May be, water becomes ice and ice becomes water but the intrinsic power or reality which works equally in all charges keeps always uniform, intact and the same. If it would have changed at all, ice could not become water

again nor water ice. Those are not separate things but the different expressions of the same element. The total of some energies, says science, persists always and ever the same. Thus the material cause or say otherwise the reality though seem to be frequently changing and modifying does not change in essence or fundamentally. We could say otherwise that the same Deva Datta who is sitting at the desk with his hands and legs coiled up *will* become a quite different and separate man when he will walk in a park or promenade on the sea shore talking to friends. (See Shankaracharya's Vendanta Commentary 2, 1. 16). But is that a fact.? However the essence or existence of a thing does not change or destroyed inspite of the thing's thousand modifications. The Essence (Beingness) of all objects is what we call Atma. So the objection of the critic does not affect us to the least. The essence of a tree, for illustration, when it is cut down, clipped off, sawed into planks, made into chairs and, at last, burnt into ashes throughout and under each of the different changes of name-and-form, persists always and ever the same. The simple existence which we call Atma is never lost or destroyed by any phenomenal change. The same Reality underlies equally the subsequent changed conditions of it such as planks, chairs etc. The material change, therefore, is mere apparent and virtual due to certain time and space. It has no effect upon Atma. This is why it is called indestructible. It is the unboasted and unadvertised Source of all things and therefore it has the power to produce everything. So that the Source changes not. Only the produced they changes. Yes, Changes only the power, the inherent principle of variety of Atma. Each change of it presents to us a certain novelty of know-

ledge or name and form. Nay. The notion of change is also illusion. It is in that state for eternity. The mistaken notion is only due to the magical mystery of our senses, yes, a panoramic succession of all the memory images latent in Maya—the mind of Atma.

Now it is interesting to deal that the principle just mentioned above has the possibility of and for all things but all things as these are, are not in it, therefore the variety does not exist in it and if, that apparently only. It is why it is called appropriately Maya. And Maya presents threefold aspects of creation which we shall unfold, at length, in time. We have detailed the general view of her and now we are to show the difference between Maya and Maya. Well Thus the deepest experience shows us that the fundamental existence is the truth of the spiritual Self and the spiritual worth which never changes, always uniform and whereas the other is the truth of life, form, shaping force, living idea, action and imagination which materially form the world we see, feel, touch etc.:. The relative world in which the existence, the truth or "I" present itself to our experiences changes, moment by moment, in order to reveal the truth in infinitely various aspects and to tell us that the truth of inner life of absolute oneness, does not change or die. Here we may all drink deep the nectar of immortality.

Many stumble here on this supposed line of division between eternally virtual those two principles—one the fundamental truth of oneness of inner reality and the other, the secondary truth of variation of outer reality *i. e.* the forms in which the absolute truth reveals itself to our daily experiences. And on this line of ignorance, mankind is

found to be running from time immemorial. But he has run and runs carelessly and therefore awfully mistakes and overlooks the truth of oneness between the inner and the outer. Ah ! who can say how many have slipped their feet and fallen down into this abysmal depth of ignorance and lost their lives obscured and choked. !

Again, to our point of discussion, the illustration of curd and milk cannot be applied here in point to the case of Atma. Curd and milk are above all elemental things and consist only in name and form, *i. e.* in ascribed quality and quantity which result from a process of elemental combination by chemical action and moreover, their realities are bordered on elements those are made of. What property or quantity was in milk, changes under chemical action when turned into curd. It is why curds can not rebecome milk. However the change occurs in the quantity and quality of the thing and not in the *thing* itself. The existence of milk is the same when it is converted into curd. There is no change in the existence. It is immutable. Changes only the name-and-form. That is, Maya changes, agains she changes not. But her *existence i. e. I-am* has no change, no modification, nothing of the kind. It is unborn, uncreated, invariable etc. . It is the unity in the diversity, the simple in the complexity the invariable in the variable, the immoveable in the moveable, the order in the chaos the silence in the noise, the peace in the activity. Thus the two states as shown above together make for a whole a unit which is equal to Self or "I." Yes, these two states of life are like the overse and the reverse of the same coin of Me. Considering from this side, the side of the Self, there is no world no name and form and no change at all. All is "I." And where is change i

Me? The same I when child, young or old, the same I yesterday, to-day or to-morrow, yes, the same I in the morning, afternoon or night and in sleeping dreaming or walking. The same I when one is happy or miserable, rich or poor, strong or weak, learned or fool, virtuous or sinner. As uniform and in-tact "I" am working through all so-called alterable names and forms or periodic phases of life but the deluded people know it not and therefore blame such blessed self-knowers as variously as by the terms of idleness, burden etc. It is why we again and again tell the deluded worldlings to open their third eye of right knowledge and self-realisation and see the grand and glorious mystery of their all effulgent nature, its laws and their exquisite dispensation for the retention, preservation flourish, and dissolution of life here or hereafter, universal or finite. Then their so-called self-forgetful dream will be over and see every thing in the light of the *order of the absolute Self*, yes, they will then see to their utter surprise that every life is working out its due in the workshop of Nature in order to befit itself for the higher series of world-evolution. These series of evolution are given to it, it will be seen, part by part from the ethereal work-shop by its own nature, the demonstrator. As expert it never disturbs or forces on man or life's inclination or process of advancement. It gives him that sort of lesson from the series of world-evolution which he understands and eagerly takes up with willing delight. Because in this world of variety each life follows a process of advancement special to itself. So we cannot expect all will follow the same path or process of living. Hence there is the variety of paths which are repulsive to them who are after cheap progress and uniformity. Thus as he rises in the scales of knowledge by finishing the higher and higher series of

world-evolution he begins to see that there is an essential difference between the *Chidakash* (Mental space) and the *Mahakash* (Universal space). Life is a product of the workshop of *Chidakash* and *Chidakash* is a product of *Mahakash*. So all life, advanced or otherwise, is working for evolution consciously or unconsciously either in the *Chidakashik* or in the *Mahakashik* workshop. On that works now in the *Chidakash* will work afterwards sooner or later, in the *Mahakash*. So why do you, oh man criticise? Every life is destined to realise the Self, the root cause, the truth which we are all after whether in the work of *action* or *silence*. So it must, by becoming wise and competent in the series or lessons of the workshop of *Chidakash* and *Mahakash*, reach the truth and other than this there is no other way out or in. Lo! the study of the series of lessons of the Nature's schools give it the capacity of cosmopolitan variety to know the truth or Me in infinite aspects, nay, as the reality or existence of those infinite aspects. The sum-total of the infinite aspect is the Spiritual Worth—the full-blown flower of Life that pleases all and sundry. The modern university educationalists may learn in the said schools to earn efficiency of true education.

Because the world or the name-and-form is likely to be justified about its existence when it exists apart from and independent of Atma, the fundamental existence. But it is not so. It is discussed at length ere long, so it is needless to repeat what we have already laboured about. We, out of ignorance, the false issue of Maya, are subject to think that the world is different from Atma and we level our gun to blow the false idea or notion off or to defend it according to our peculiar light and interest we are happened to be placed under. But we can meet the both philosophical idea and can discover what we call an *impasse* between

them if we accept Maya as our nature, existent, as well as non-existent, yes, *the very nature* of Atma. Again of good and bad we proceed to say that these are mere figments of the mind just like illusion arising from a sort of chemical combinations of circumstances *i. e.* (coincidences.) These appear before us so long we see the world through the eyes of the ignorance. The world appears good as well as bad according to different temperaments. "She (Maya) is the cause of bondage as well as of liberation."—so says the Markandaya Puran Chandi. She helps us if we know how to receive that help: and on the other hand, she puts us to hot water if we do not know the same. Let us analyse the world and its cause and effect, the truth will come out thundering. Now let us consider, one by one, of the five elements. Earth is very useful to us. We raise a beautiful house of it. It gives us, then, ease and comfort and, moreover, protects us from the accidents of Nature such as rain, storm, heat etc. Again that house of earth becomes the cause of our death when it breaks down. How useful is water to us! A glass of water like an angel from the heaven saves one's life who is about to die of drought in the midst of scorching desert. Again that water drowns one to death who does not know swimming. Fire saves one's life who is dying of extreme cold, suppose in the snow-clad Himalayas, and moreover, it helps us to cook our food. Can we do without fire? Again this good fire turns at once a mischevous demon and burns one to death. The havoc of life and wealth caused by the notable London Fire is still green in our memory. It makes our hair stand on end in fear and fright when we read or hear the history about it. We cannot live a moment without air. Again that air when wafts poisonous and putrid odour creates a widespread destruction of life by letting loose of the bloody hounds of epidemic

diseases in the country. Cyclone and tornado devastates the whole country. Sound is created by an action of ether. How sweet and melodious sound pleases and delights our ears! Again a bad one, a sharp and harsh one displeases us and deafens our ears. Thus the world is not bad altogether. What is good to us is bad to others and on the other hand, what is bad to others is good to us. Clarified butter (Ghee), for instance, is good for the Hindu whereas it is bad for the Burmese. And their delicious food *Nappi* which prepares dainty dishes for their table is disliking and untouchable for the Hindus. Polygamy is not allowed and sinful in India but it is thriving in the cold climate of Tibet. Child-marriage is allowable and though good in India but it is thought bad and impermissible in the Western societies. Widow-marriage is a sin in India but it is a blessing to other societies in the West. Again the beauty of the Western women centres round their thin slender waists but it is disliking to Indians and, may be, to others. And again the beauty of the Chinese women consists in the smaller feet. But it is disliking to others. Again there are many things in the Indians which are interesting to them but may be repulsive to others. Thus infinite are the forms of good and bad. Pen gets tired to describe the so-called human follies. Ah! these twin fairies of good and bad of exceedingly charm and fascination are triumphantly and universally ruling man, whether in the domain of morality, politics, socialism, religion or philosophy. These two nymphs of the forest of ignorance are, some how or other, like vampire bats, sucking our life-blood to our unconsciousness. We talk of morality. But we do not help the needy. We call other moralists who hold just the opposite view or opinion from ours, bad and while ourselves good. We talk of politics. We care

fig for our life if the goddess of freedom wants it. But we ourselves are the snatchers of right and freedom of women. Lo! the fight for it is silently but steadily going on in their breasts as well. Their Self too, which is ever free by nature, is glowing warm by the talk of freedom and right which they hear from our mouths. They may, one day, overthrow the yoke which we have to their unconsciousness placed on their shoulders as we do try to, which placed on ours as well. We paint the women ever to our inferiority in all respects in order to justify our yoke on them and similarly does a nation to a nation. Man paints a picture, for instance, showing his superiority as with all virile might and courage he charges a tiger with the shooting of gun and the poor tiger hit by bullets right and left falls down howling and growling with legs upward and a last mouthful of dying distress and agony amid flows of blood. Contrarily, if the tiger would become a painter, what would he paint? He would paint just the opposite. Such is the case with us. When the womankind will return to their senses and become conscious of their responsibility of life and claim to be equal sharers of the cup of freedom which man aspires to, they will also throw off the unjustifiable yoke from their shoulders and boldly declare their absolute, independent and free life to the world inspired with the ideals of *Vedantic renunciation* and accuse us and that justifiably we think as the oppressors of (female) right and freedom. Ah! Slave-trade is not yet abolished. Only that partially. Still the Slave-trade is going on in full swing in each and all houses of mankind. It was once of men, of poor Africans, here it is of helpless women. It was then confined to certain country or race but here it is universal and indiscriminate. Lo! they are sold by an auction of marriage into the hands of men having them blind-folded by the false deceiving scriptural or moral injunctions at the

invisible price of dirty earthly allurements of pleasures. If the scriptural injunctions only serve to curtail any body' (man's or woman's) right and freedom, these are not then worth respecting. These will be held in the same value of man's law as legislated by a secular Government. People fight for responsible government. But we see to our utter surprise that none fights for responsible life. Is responsible government possible without the realisation of responsible life? Individuals are the component parts of a society or a government. So the whole is entirely dependent upon its parts. In other words, the whole represents its parts. According to the present state of things, the individuals, the component parts of the human society or government are morally crest-fallen and throughout living irresponsible life. Hence no ideal government or society yet. And the talk of a responsible government is a dream so long as people do not come to understand the philosophy of responsible life. So why do you not, oh deluded, children of *maya*, awake yourselves and specially the hallucination stricken women to the all-round-illuminating light, the "aurora borealis" of Responsible life? See with your eye wide open and throwing off the spectacles of prejudice narrow-mindedness and blind faith that how individuals of a society are treated and regarded by one another. Yes, how women are treated and looked upon by men, you dream of responsible government, of course as we understand it will be immediately over. Lo! the womankind is made a regular target for men's lustful jests and fleshly desires. Lo! she has become the veritable cupid's bolt for the male archer. Oh! give to women first responsible life otherwise all is farce. And with them you too, oh deluded ones. Responsible life consists in the sense of absolute freedom, dignity, love, honour and controlled sufficiency.

arising from the recognition of the universal selfhood in one's life. Man complains of bad education, slave mentality etc., etc. But why don't you give good education, freedom etc., for which you fight for yourselves to the poor helpless women? How long will you make a cat's paw of the poor and innocent women? Ah! Uneducated as they are, they become blind to the bright prospects of real life, and are misled into the path after a blinking light so ingeniously held thereon, towards the advantage of men. They in the first flashes of earthly pleasures seem to tread on air and thus enticingly carried into the man's fold of complexity, apparently tinged with a romantic colour and, pass their days, practically so useless, playing in the happy swings or changes of fortune of the Arabian Nights so beautiful like dreams as of havel changed to palaces, of porters turned to princes, of men of low estate suddenly raised to position of power and wealth etc., being shut up within four walls and placed on shelves in a parlour simply to add one more beauty of curiosity to its furniture, and that's all. There their beauty of life in a higher sense wither away like a flower which "wastes its sweetness on the desert air" at so cheap a price and so little usefulness as throughout pampering senses (of man) which, otherwise to say, rolling in slavery. Oh! they are made to believe by a cart-load of scriptural injunctions that they are only born to pay homage to the men. Here lies their salvation. How mean is it! For the sake of momentary earthly pleasures, ought we to bind the womankind to our whims by tricks? to paralyse half the body, to make a low use of half the life of man for certain personal interests? Horrible is thy justice, 'oh modern Danials! Here is diplomatic politics in our own house towards our own dear and near ones. We, out of so-called diplomacy, cannot exercise fairplay with our own (so-called)

wife, sister or mother, nearest of the near and dearest of the dear. To say nothing of others. If a wolf and sheep are given to live together, they may, after a long time of a close association, believe each other's friendship but the man and the woman have been living together since the days of creation as becoming the part and parcel of each other still there is no reliable friendship between them. One suspects the other still. Don't let us blame other nations then, of advertised diplomatic politics when we ourselves are not exempt from its curse. "Charity begins at home," is a golden adage that has still to teach us. We fear that our earthly pleasures will go to fluctuation that, our *prestige* which we have been so long enjoying over their so-called weakness will get a low tide and that, *other advantages* which we have upon their being shackled to our feet will immediately take wings just in the manner the oppressing think of us. But we say, our so-called fear is quite unexpected and unjustifiable. Because there will ever be that positive side of man's nature which characterises man as man. Very few only, so long man's present plain of existence does not change for a higher one, can turn to the negative side of human nature. So there is no absolute fear for our marketing. What is intrinsic in Nature must come out and play in the course of things. No body can deny this truth. Then, why do we, for nothing, get anxious and bind others to our advantage sucking their life blood of "I-am," under an agnostic notion? Have faith in yourself. And, moreover, the fear involves contrarily weakness in us. That's all. We also then deserve similar treatment. Ho ho! blind leads the blind. Hence there's the knocking, tumbling and, jostling. Here is also the ruling of good and bad. Again we talk of religion; or philosophy. But we dislike others who

hold just the opposite. Thus the definition of good or bad stands upon our personal choice and interest. What suits us is good and what does not, bad for us. Now this suiting or unsuiting may vary to different circumstances or time and space. So mere local and secondary and not real. This idea of good or bad does not appear to him who lives the whole universal life. Our face is itself ugly. What's the wrong with the looking-glass. The world is nothing but a looking-glass. It only reproduces our face as it is, ugly or beautiful. The wrong is with us indeed. The good or bad, truly speaking, consists in the manner we look at or receive the world after. Mere mental interpolations. Otherwise Maya is sincere and ready and anxious to help us with a loving embrace and to paint our life so beautifully with all her infinite resources of creative arts of highest order that it could stand the match of any ideal artist on earth. But, owing to our tomfoolery, we convert that help into harm. Thus so far discussed to show that the idea of good or bad is not even intrinsic in Maya. It simply grows up like a parasite in her currents.

The *Sattwic* quality of Maya gives us light and power. Her *Rajasic* quality gives us activity and bondage. And her *Tamasic* quality gives us inertia and darkness. Now, he, whose mind is purged and purified of earthly dirt and squalor and never at sixes and sevens but ever reined in and at balance is in *Sattwic* quality and is like a full-blown flower. He is always helped and assisted by her and sees and understands the world as it is and by the reason is never disturbed, distressed and illuded by it. He, whose mind is uncontrolled and for the reason, dissipated and attracted to thousand kinds of trivial things and seeing the world in its multiformity and variety, feeling gain at a

thing when coming in and loss at a thing when passing away and always in insatiable thirst after power and victory, name and fame and therefore in bondage is in *Rajasic* quality and is like a half-blown flower. Owing to distraction and unrestraint of mind, he misunderstands and misrepresents the purpose and meaning of her help and mission, and accordingly sees the world otherwise, sometime good and sometime bad, water in mirage. And he, whose mind is inert like matter owing to ignorance and darkness and badly sensitive to the world is in *Tamasic* quality and like a blowing flower, cannot understand what is even going and happening under his very nose and sees and talks of the world very wonderfully and surprisingly. He lives, knows and enjoys but without any definite meaning, purpose, and taste and consequently takes everything of the world amiss—a straw at the mercy of the waves of adventitious circumstances.

Thus good and bad are not outside and in reality. Only the creation of the mind. Yes, it grows up in the hole of ignorance which is consequent on the peculiar corporal composition. We project our little mental world fashioned after our own likings and tastes, fits and fancies, and begin to see and perceive it accordingly. Thus the world as the manifestation of Atma is neither good nor bad in fact but that apparently only. In infinite state and capacity of life, the thought of good and bad fades away as the foam does in water.

Now let us draw, in the meantime, the line of difference between Maya and Maya, the point which we once raised by the bye, a little while ago. Maya, as we have tried to paint her, is nothing but the nature, the creative power of Atma. This simple creative power implies some meaning, some

mission to perform. And what is that meaning, that mission? The efflorescency of *Sachchidananda*, the true character of Atma. And this performance is going on of itself eternally and unceasingly, yes, without any intervals of beginning and end in the very nature of that conscious Self which we call Atma. Does not nature of a thing simply imply a will to express the thing as it is? So this "will-to" which is tantamount to nature has no fluctuation, no beginning and no ending. It is ever uniform and intact. It is well meaning. It simply manifests the Self. And this is why it is significative of a thought of an everlasting becoming (of course that in the sense of certain time and space *i. e.* finite lives which we have once pointed out before) as it reveals to us the absolute Atma which eternally exists. In it, there is no deception, no illusion, and no self forgetfulness. Lo! Maya, the creative power of Atma eternally works to get us conscious of our real Self and it is in the very nature of her. Thus the creative power simply reveals its reality which is equal to Atma. Here its task ends. And here there is no thought of duality, yes, no thought of ambiguity between the subjective and the objective. Here Maya remains comminglingly one with Atma. Oh lo! here all separating thought of Maya and Atma dissolves in "I am" and "I" alone exist. Here all ends in comedy. It is the Being (of all else)—the Selfhood. So Maya is not bad. She always and ever drives one and all towards the efflorescency of Self-realisation. This is why she everlastingly and unceasingly works in each and all life from mineral to man as becoming the *will-to-Sachchidananda*. Do we not find the truth in all life? Ah! she gives all life, significant or insignificant, the same possibility of Self-realisation. But she is less responsive to that life which comes to her in a capacity of duality as she is enamoured

with the love of unity, the unity of the Self. She ever preaches unity. Her life is throughout governed by one law and that of unity. And it quite manifest in the phenomenal diversity of Nature. And this is why every life seeks after unity. Unity is life. Its opposite is death. Our body lasts so long the unity among the molecules lasts and is intact. It goes to decomposition when the unity is lost. Our society prospers so long there is the unity among its component individuals. No sooner has the unity among its component parts gone to disorder than the society lands in utter chaos and confusion. Thus Maya universally gives publicity to one grand lesson of unity. It bubbles forth from the depths of that Infinite Life of which Maya is but a statement. This Unity is Atma. It is why we see everywhere the expression of this unity. Wherever we turn, say in the world of Sociology, politics or morality or literature or religion or philosophy we hear universally the same cry for unity, unity, unity. It is the Alladin's lamp. Maya stands at the gate leading to the absolute truth and passes one by one into, who knows this watchword of unity and, on the other hand, passes him not who does not know this. Truly has a Persian passage said in a point to this effect. "I knocked the door once, twice and thrice calling the name of the lover but the door opened not. Simply a faint and neglecting sound from within came in reply all the times asking "Who art thou." Fourth time I knocked the door and the same answer came "Who art thou." "I responded in reply, this time, "I am you, my beloved." And the door was instantaneously flung open unto me. Oh! it is very true. "Deserve and then desire" is a golden proverb true to all times. How can one without proper knowledge and acquaintance, know and recognise the truth. Can a beggar with rags on, meet a

king? So here unity is the uniform for getting an entry into the palace of the Truth. And Maya shuts up the gate against him who has not this uniform to wear. What does she show to him who has this uniform to? She gently conducts him on to the *plais* of universal self-hood which opens before him the cosmorama, the art gallery of infinite pictures so gorgeously and beautifully painted by her super-skilful hand in order to show us who are mistaken and bewildered by false knowledge and impotency of right judgment to fondly believe in duality or difference between Maya and Atma, the matchless and infinite beauty of the Self by whose creative power, these sublime and inspiring paintings are so masterly executed. And at last, herself to his unconsciousness, disappears in the air blowing off the germs of even the apparent duality altogether. What does he see; then and there? He sees the Self absolutely then and Maya nowhere.—a “centre without circumference” as Swami Vivekananda likes to explain it. He then exclaims to his utter surprise Maya am I as well, “I am the monarch of all I survey, and my right there is none to dispute.” Oh! none is there but “I.” “I” on the right, “I” on the left, “I” above, “I” below and, “I” behind. Yes, which ever side he casts his eyes he sees but glory and beauty. Lo! this individual I is only a reflection of that infinite “I.” And, is the reflection apart from the thing reflected.? Nay. Reflection is identical with the thing reflected. Two birds in companionship are sitting in a tree—says the Mandukya Upanishad in a story to the effect of the above purport—one on a upper branch and the other on a lower one. The upper bird is always sitting calm and quiet and resplendent with its native glory and effulgence. The lower one is always impatient and hopping from one branch to another, eating fruits sweet and sour, at intervals. When eating sweet fruits, it gets happy and cheered and,

when sour ones, it gets equally sorry and dispirited. Thus hopping from one branch to another and eating fruits sweet and sour, no sooner does the lower bird reach the higher one than the apparent duality vanishes. Identically in one and the same univercelum there are two conscious entities so apparent indeed, possessing divine qualities, co-eval companions, embracing each other. One of them enjoys the fruits of his actions and the other looks on the same unaffected by consequences. But there is but one infinite "I" and the other, the individuated one is but a reflection and therefore false and illusive only growing in the cracks or flows of the creative power of that Original "I."

But the avidya, nescience which arises from the actions of Maya is delusive. We call it secondary Maya. It is not intrinsic in Maya though it takes its origin from her. Because this avidya or nescience which we have already detailed in extenso by the name of illusion is an effect of compound causes other than that of a simple cause. Hence there is no identical relation of cause and effect between illusion (or avidya) and Maya just as there is no identical relation of cause and effect (the law of which we have explained at length in the first and subsequent chapters) between water and hydrogen or water and oxygen. However the further prolixity of what we have already explained is useless here. Only will it suffice to say that illusion or ignorance (avidya) is born of individual life, and individual life is a result of combination and a combined cause is ever non-eternal as it is subject to dissolution. Now this avidya lasts so long its cause, the individual life lasts. How can the effect go if not the cause goes? Impossible. That is why we see man fall again to the error of water in mirage who has once known it by experience, mere false and illusive.

This is called *Niyati* or say *Praravdha*. It is wholly consequent upon the mortal life. It is like an arrow cast off from a bow over which (cast-arrow) the man has no more control. He can't mend or end the wrong resulting in case the thrown-off arrow strikes a farmer who happens to just come in while it is mean to strike a bird in the bush in the yonder field. Of it, he has to calmly bear the consequence whatever it might be without a grumble or complain. It is what we call *Niyati* or *Praravdha*. It is really unavoidable. So man must suffer calmly what is only due to corporal composition in the order of nature till it falls to dissolution. But he is not by that deceived any more though the illusion may as usual appear to him. Identically he whose ignorance about the Self is once made good by right knowledge may be again subject to it but that is momentary and cannot operate upon him longer. Instantly the Sun of right knowledge makes its way out elbowing right and left the massive clouds of avidya, Ah! it is this avidya which keeps man apart from hearing the voice of I-am, that is constantly arising from the innermost depth of his heart. Maya, the "will—to" (*Sachchidananda*) like a true friend is always driving him through rack and ruin of avidya towards the realisation of the truth but mischievous avidya comes again and again in the way and as a consequence delays the speed and time. It changes its charming and fascinating appearance variously every now and then and thus illudes man to Self-oblivion. And man intoxicated as he is already of the sweet voice of the heavenly sky-lark from within and whipped by the lashes of self-forgetting charming fascination of avidya, on the other, gets maddened and roams aimless and objectless here and there, far and wide in this wide, wide world. Ah! he runs ever after the cuckoo's voice. The mysterious bird never comes to his hand. And

he to his utter bewilderment, asks everyone and all that comes on his way whether he has seen the happy bird. He asks the Sun when first rising in the East whether he has seen the bird in the world from which he has come just now resigning. He puts the same question to the queen of the night, the white flowers of the sky, the lightening, the passing clouds, the hills, the valleys, the forest, the wind, fire, water etc. But none replies to his satisfaction. He asks the village-urchins, the home-ward-going ploughmen, the rustic maidens, the dames gossiping sitting in circle on the way, but, alas, none tells him in reply of the whereabouts of the bird. He thus wanders about like a disembodied spirit in the world. At last, a reaction by a law of human psychology comes on him and he begins to grow agnostic towards the world. He then sees no taste, no hope and, no sincerity in the world. He then gradually withdraws his faith from it. And with it avidya's hold upon him too, begins to gain gradual loose. His mind gains comparative calmness and he then sees the vision of the bird in the twilight of his memory. He then determines the direction and sits awaiting in absolute calmness to hear its sweet note, The note comes then as usual unto him and he gets invigorated, hopeful and, contented. He, forthwith, with an air of swiftness of madness goes to catch the heavenly bird with a glowing desire in the breast to hear its sweet and maddening note ever and anon to his heart's content and lo, he instantaneously becomes the bird himself and sings with a melodious concert of a full orchestra, the happy celestial songs of "I am" "I am", "I am" in tune with the cord of Infinite Life. Thus we have shown the Maya and Maya. The former one gives light and knowledge. The latter one gives ignorance and self-oblivion. The former Maya is nature-power

of Atma and therefore identical. And the latter Maya is avidya which is born of Jiva (individual life) and therefore false as it is, for the reason, conditional, dependent and, perishable.

Now under the spell of avidya or illusion man sees plurality all around in life. And under its deluding influence he sees the visions, the dreams of God, man, the world, Maya etc: on the substratum of Atma just like the error of snake in a piece of rope or and, silver in nacre. But the error of snake in a piece of rope etc. etc: has a compound cause of its origin. Just as cooking has for its compound causes of fire, wood, utensils etc: all-to-gather. Now cooking cannot take place without any of the foregoing constituent of the causes. Likewise the error of snake in a piece of rope cannot take place without any constituents of its compound causes such as rope plus darkness plus defect of eyesight plus previous resembling knowledge of rope plus dissipation of mind etc: which together make for a cause of the error. Thus the illusion of variety in the form of God, man, world, Maya etc: has for its cause avidya born of a compound cause consisting of ignorance plus mental dissipation plus defect in the senses plus peculiarity of time, space and causation etc: It is clear now that illusion or avidya, the secondary Maya so to say, is not intrinsic in any of the so-called ingredients of the compound cause but produced of a combination of them and therefore not real. Hence not in Maya which is expressive of *Sattva*, light as dimetrically opposed to avidya a-knowledge. It generates out of a chemical combination of things and dies a natural death when the compound things are by law of nature one by one withdrawn

from their total combination. This illusion overtakes man so long he walks in the fairy-land, the world of dreams and imaginations, the lower plain of human life and shows him the bioscope of that life. And when man steps up encouraged by the loving pats from Maya, the ladder of vital evolution and comes on to the plain of absolute reality he looks and looks down upon that life in the fairy-land in simple awe and amazement standing on the height of that higher life of man whereat only the absolute Reality with its magnificent sublimity and beatific joy of oneness reigns and reigns supreme and thinks he then under utter astonishment what a dream had he had agitating the mind-pool from bottom to surface. But this illusion apparent as it is cannot affect the Self to the least just like a laughing-glass which cannot affect the face though it appears long or short when looking to the glass. Identically the illusion (avidya) is like a laughing-glass. Man looks into it. And the face is reproduced otherwise thereon. He takes that out of ignorance for the original one. And the result is self-deception. He keeps a good deal apart from the truth of original face. But the true face reveals itself unto him who comes to understand the deceptive secrets of the glass. He then throws it off as nonsense and goes to the real looking-glass and sees his face thereon as it is and gets calm and satisfied. Rest is alright then.

Now again to our point of discussion back. What is the *will*? It still wants to say a little about it. We have considered "whose will." And we have also said when we have defined Atma that It is absolute existence or life, absolute knowledge or power and, absolute bliss or happiness. These are not three separate things. But these are th

essence of Atma. It is made clear deductively as well as inductively. So Atma is *Sachchidananda*. It will be dwelt upon separately in the next chapter.

Maya as manifesting power which is proved already is Nature of Atma. And this Maya is, for the reason, will —will to express Atma in its *Sachchidananda* aspects. And all else are the revelations of that one truth behind. It is said over again and again. And it is for the foregoing reason we find in each and all life the will to *Sachchidananda* as there is combustibility which to translate into our philosophical language, is the *will to combustion* in each and all fire-sparks. Does not this *will-to* from every life cry aloud day and night land ho, land ho, towards them who are shipwrecked and forlorn in this wide, wide world-ocean.? Does it not throughout throw up towards them supporting life-belts and buoys of earthly life, power and, happiness for floating over towards the shores of absolute *Sachchidananda*.? But poor men understand it not. It tells us at the top of its voice, Oh! man do not be miscarried and misled by the glammers of the fleeting world, oh, do not pin your infinite and eternal existence erringly on to the little insufficient life, knowledge and happiness of the evanescent world. Alas! these are transient and superficial and mere side-views of a real and right thing. And, moreover, it tells us that the secular *Sachchidananda* is mere reflection of the infinite and eternal one which is just behind the former. The genuine *Sachchidananda* having percolated and oozed out in the world appears to us as definitive and finite life, power and, happiness. And behind these, there is the absolute, the infinite which has no like in our world. Oh! he is only qualified to taste its full ruby cup who can fling off at pleasure the false one to the winds for good, yes,

who has realised the infinite and eternal Self in the universally enlarged *himself* and in *himself* only. Behold! this *will-to Sachchidananda* may awake one to one's senses and capacitate one to discover its real aim and purpose, yes to realise the true coin and cast off the counterfeit, yes, to, thereby become blessed if one is in *Sattvic* quality and clever and intelligent enough. If one is foolish that is in *Rajasic* or *Tamasic* quality, *i. e.*, if one is, for the reason, slow to understand one cannot discover the true meaning, understands otherwise and misses the right track of life and enters into a bye-lane and picks up the false and fleeting *Sachchidananda* as the greatest good and achievement and success of human life. And owing to this capital error man goes ever and anon being tossed and tossed, up and down, breaking breath sometimes amidst dashings of waves in the ocean of life, through trial and tribulation, sunshine and rain, storm and tempest, misery and happiness, yea, gnashing of teeth and splitting of hairs without any goal, destination or shores in view, remote or near. Rightly has the Upanishad said that "He enters the dark region who worships Not-self." Thus Maya binds as well as liberates one according to one's fitness and capacity. "Mind is instrumental in binding as well as liberating one"—so says the Brahnavindu-Upanishada too.

This *will-to*, the manifesting power of *Sachchidananda* has developed itself to mind, intellect etc., which we have shown already. Yes, everything is the expression or development of this *will-to-Sachchidananda*. Hence we see in each life, the same *will-to*. It is that infinite existence (*sat*) which appears under time space and causation as *will-to*, yes, it peeps, as it were, into the finite world under the veil of *will-to*. Does not the cause pervade the effect? Does not the identity of cause and effect hold good here as elsewhere? Does not Atma as underlying reality pervade and reside in all else from an atom up to

man? Mark. To realise *Sachchidananda* in infinite and synthethic capacity is self-knowledge, the highest good or *Brahmadarshanam*. Lo! this *Brahmadarshanam*, the *magnum bonum* of life consists in living the life of all humanity, knowing the knowledge of all else and, equally loving and enjoying all beings. For this 'knower of Self' in a capacity of universal self-hood, there is no nationality, no particular dogmatic religion, no limited mine and thine notion and, no imaginary family relations, civic appellations and, social denominations.—because of the Realisation of one-ness of life. He has then *mine-ised* or, better say, *I-am-ised* the whole world. His religion is then *Pan-I-am-ism*. He is then *Pan-I-am-ist*. It is the true religion of the Self eternal and spoken far from being preached from the profound depths of infinite life, knowledge, love, tolerance and, freedom. Oh! he, who knows the grand truth, the science of the Self, the highest achievement and success of earthly life, does not really fear anybody and gets *I-am-ised* or say spiritualised and sees none in the capacity of present social, moral, political and, religious arrangements and ordinations of things, the extrinsic accretions to *Atma*, the latest interpolations, but his own dear Self. He, then, renounces all else as mere worldly and superstitious and observes the variety not as it is but *Maya* his nature or power exploding the damping notion of duality that gives rise to meaningless quarrel and fight, jealousy and destruction, commouflage and hypocrisy, limitation and bondage, blind faith and sectarian beliefs.

Now in the end let us remove the last ambiguity about *Maya*. The misunderstanding about nature, quality and, attribute gives rise to a great deal of confusion in philosophy. And similar confusion is likely to arise in the case of *Maya*. Have we not proved that *Maya* is nature of

Atma. What is this nature? The *Sanskrit* word *Dharma* is equally puzzling and ambiguous. It means variously. Of course, it is not so ambiguous to the students as it is to the amateurs of philosophy. However quality and attribute are ascribed and not real and intrinsic. And neither of them can by its absence destroy the thing to which it is ascribed. But nature can in its absence or removal destroy the thing to which it belongs. Take, for example, water or air. When water is poured into a glass of red colour it looks to be red and is said that it is so qualified. The red colour of the glass is simply ascribed to and not intrinsic in water. And when the water is poured from the red glass into another white glass, the ascribed red colour is gone but water is not destroyed thereby. But if the liquidity, the nature of water goes to destruction, there is no water then nor, its trace at all. Similar is the case with air. When air is impregnated with fragrance or rancid odour, it smells accordingly, and we say air is qualified. The good or the bad smell is only externally ascribed to air. If the smell leaves, air is not destroyed thereby. But if the touchability, the nature of air goes there is no air then nor its any trace possible. Such is the difference between nature and quality etc. Nature is persistent and steady and uncaused. Quality is fleeting and ascribed, and caused. Nature owns by rule an inseparable relation, a cognate connexion with its containing principle *in the same existence* whereas quality etc. has just in an opposite way and therefore it is a question of contact only *i. e.* foreign or artificial. That is why the former idea kills all notions of duality and, on the other hand, the latter idea establishes pompously all notions of duality. The word *Dharma* also means quality as well as nature. Here we mean *Dharma* by the characteristic of *Svabhava* equivalent to nature.

Now the critic may object here as to this effect that if Maya is taken for granted as nature of Atma like combustibility as of fire it follows to say that such nature can be easily destroyed by application of certain drugs or incantations as are found to have destroyed in the case of fire which cannot burn one's hand when thrust into by applying to it certain medicine or incantation, it involves equally the destruction of Atma which taking for granted proves absurd and ridiculous. Because where is fire without combustibility or Atma without Maya? We meet the objection thus raised by the answer as this that it is not so as by the application of certain medicine or incantation, the nature of fire is to be destroyed at all, nay, it remains as ever. Nor does it stop to work out its effect. It is all along equally operative. From the side of fire, nothing is destroyed or ineffectual. And, moreover, the illustration is purely local and secondary and whereas ours is infinite and universal. So its parallel comparison cannot be rightly drawn and measured by any local limited instance. On our part we are dealing with the infinite, the absolute one, so it cannot, in a capacity of causality like the said instance arise to confound us. However fire is not destroyed or made inoperative at all nor its combustibility even as by reason of the power of certain incantation or medicine if that possible at all. The effect of fire only appears as ineffective, that's all, but not that in reality just like the event in the case of a man who is said to be steeped in utter ignorance or dominated by *Tamasic* quality and that so much so, that he appears to be lacking in self-knowledge and doing all sorts of nonsense as if Lord God does not shine in him, being always ruled over and governed by Lower Motive without obeying the Higher. But does it go to say or prove that the man is really devoid of Self or

Brahman? Or just take another illustration in the case of the sky when it remains surcharged with the clouds of water and laden with the thick black gloom all about there is then no expression or sign of the Sun but does it prove that there is no Sun or the Sun has ceased to give heat and light? The objection thus raised is quite incompatible with common-sense and therefore vitiated and made good by the answer as expatiated.

So Nature involves WILL-to. Will to what?

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END OF CHAPTER FIFTH.



ATMA IS SACHCHIDANANDA.



The existence of the infinite world is equally infinite which none can doubt of now. And that absolute existence which we style Atma is therefore expressed in the world and as the world. It appears as part by part on account of the inherent principle of self-manifestation which we call Maya. It is realised and considered as one synthetic whole when it is seen through the eyes of the knowledge. Thus Atma is not apart from the world nor the world from It, Rather Atma reigns in the glory of the variety.

The inductive knowledge goes from particular to the general, from the effect to the cause. The phenomenal world is a great lesson to us. And it is from the study of the phenomenal that we are capable to disclose the truth that governs our fates unknown from behind the nature of things. Between us and the Truth, an absolute 'veil of nothing' hangs. We can only trace all objects up to this veil. The veil is just like the hanging trapestry. The reverse side, the blank side is Truth and the obverse one, the florid and figured one is nothing *i. e.* Maya, the creative ground of all else. The rising and falling of things only belong to this part. And on the other part, there is nothing of the kind. Absolute calm. After a life's hard work, man enjoys there absolute repose. The obverse side only serves for an advertisement of the reverse one. It eloquently says—"Nothing there on the other side of life, oh man, vain is thy glory, thy reputation and hoarding of money. Ah! all these are nothing, yes, nothing in comparison

with the worth and beauty of that that lies behind. Alas! of no avail there." Thus the Truth clad with a veil of *nothing* teaches the world of renunciation—renunciation of the cosmic phases of life. Lo! it is written in hieroglyphic letters on the broad wall of Nature. And what is the Truth that we find written in all objects there on? The Truth is the universal truth of *will-to-Sachchidananda*. Who can deny it? Analyse an effect and you will find the cause represented therein. Identically we find in all things the same truth, the truth of *will-to-Sachchidananda*. So we safely and infallibly infer that the fundamental cause of a thing *i. e.* the world which is already and more than once said to be an effect of some unknown cause while we have proved Atma, implies to be similarly composed. Is that Atma *Sachchidananda* then? Or to say in our perceptible language—am *I Sachchidananda* then?

Every objects reveals the above truth in fullness. Does not everything of the world tell us of the same tale? Does not the ever-changing nature of things inform or remind us always of their *becoming*, *idea* and, *usefulness* together in triple capacity? (Never mind, it is for good or bad.) That is, the modification of real *Sachchidananda*. Each and all object in the emporium of nature imprints on our minds of its 'becoming' which is the modification of *sat* and of its 'idea' which is the modification of *Chit* and of its 'usefulness' which is the modification of *Anand*. Is not the world the development of Atma? Now, what is that Atma, the Self, the Om? Let us demonstrate it by an analysis as the following:—

Let us take a flower as a concrete example for our analysis. If we look at a flower from some distance, we first

come to know that there is something there which simply indicates naked and unpredicated existence (*i. e.* becoming) of the flower and again when we see it with a considerable attention, we cry out "Oh it is a rose," (and not anything else such as jasmine, insect or bird.) And immediately after, upon that simple something (existence), the knowledge of rose (idea), along with its peculiarities special to it, is superimposed. The subsequent result is the full-fledged knowledge of (rose) flower. Again we love and like it when we are certain that it is a rose. The subsequent result is happiness (usefulness). We walk up, then, to have, to pluck the flower and say in joy "Oh very nice and beautiful." First we felt of *sat*-existence, secondly of *Chit*-knowledge and lastly of *Ananda*-happiness. Now this solitary illustration may fittingly apply to all objects. We love and like a certain object simply for the sake of this underlying *Sachchidananda*. Lo! it oozes out in all else. May be, it appears as distorted, twisted and corrupted owing to the comparatively variable rigidity of circumstances.

How dear and beloved and precious is our life unto us! Is it not for the stern fact that the Self is the centre of all happiness? Truly has the sage Yagyovalkya said to his honoured wife by way of instruction that, "Oh Maitreyee! not for the sake of bodily beauty but for the sake of one's own Atma, one becomes dear to one; one loves the world, children and, even God, not for their sake, but it is for the sake of one's dear Atma (I-am) in them all." The mother loves her child greater than all else. Her love unto the child can hardly be matched by anybody else. But, lo, she is found to be running away for the sake of her life leaving her darling behind in case the house happens to catch fire or under similar impending danger. We universally see

and observe this love unto life. Does not this particular love come from the spring of that infinite *Ananda*? Is it not an outlet of that ocean of *Ananda*? Is it not for the self-happiness only that we bear the burden of misery on our shoulders and venture to tread there where angels even fear to, all our life? Every body loves himself first and others last. It is a general psychological phenomenon that we come across universally. We love ourselves so dearly, nearly and sincerely that we shrink to think light of us and even a pain of pinch is considered too much for us. We throw off that thing, however good or dear may it be, if it becomes a cause of pain unto our Self. Does not one wish for death, for casting off the body when decrepit, worn out and, tottering under old age and for the reasons, giving one always distress, discomfort and diverse afflictions, eh, the body which has once given one shelter and pleasure, fashion and luxury, pride and power, is now a regular thorn on one's side? Why.? Because now it is in the way of one's self-happiness. Behold! the husband divorces his better-half even who was once the pupil of his eyes, the guiding star on his way, the centre of sunny hopes and golden dreams, the romance of his day, ho, ho, an ivy round his life, if she interferes with his self-happiness. Does it not prove eloquently that we love the world only for the sake of self-happiness.? All life is positively after it. Who likes unhappiness.? No body. Oh! here the cry for it arising from all quarters of the world, reverberates the sky. Lo! minerals want happiness. Vegetables want happiness. Animals want happiness. Men want happiness. And what not. Ah! the same flow of infinite happiness is passing through each and all life. Hence the identical demand in all else. And does it not prove that the Self is the source of all happiness or *Ananda*?

Whatever we think gets materialised outside just like a spider which emits forth cob-web from within itself and at last gets entangled in it. We throw out our thoughts outside and spin out the world after our own fashion, liking and skill of mental embroidery. Really speaking, there is nothing outside or apart. What is there outside is only unknown and unknowable—our Atma. There was nothing first as we have shown in our foregoing illustration of flower excepting the naked and simple existence, the simple something, the thing in-itself, the unknown and unknowable, and afterwards upon that simple something, the X, we super-impose the thought of a rose and accordingly does it appear to us immediately. But the thought, the knowledge of rose, at best, comes from within and not from without.

A man is mind ever more he takes
 The tool of thought and shaping what he wills
 Brings forth a thousand joys and thousand ills
 He thinks in secret and it comes to pass
 Environment is but his looking-glass
 They themselves are makers of themselves.
 (As a man thinketh—James Allan.)

The world is just like water in mirage. It has no independent existence but only super-imposed upon the substratum of Atma. In like manner a thief in the dead of night when running away with the stolen things, imagines of hands and legs, face and uniforms etc. characteristic of a policeman, having seen a column or a trunk of a dead tree from distance and gets really frightened as in the case of an actual event from that false and fictitious

imagination, we as well according to our taste and tendency, are casting a sort of enamelling, as it were, over Atma and as a result we are creating a world of our own in different ways and types. Our own shadow is creating a fright in us. An owl, for instance, creates and sees the world quite different from we. It takes the day for a night and the night for a day. And whereas we just the opposite. So the owl's experiences about the world, if called for, will totally seem to us as cock and bull stories. *Mr. Owl's* so-called contribution to the world literature of knowledge will be ever held in the same rich romantic importance as *Gulliver's Travels*. *Mr. Owl* may think us as well just the opposite. And whose decision about the world and its truth is to be relied upon, of the man or the owl? The decisions of the both are equally weighty and privileged. Both are the denizens of the same earth. And specially judging from the standpoint of the upto-date world baptised of the gospels of self-determination and equality of races and rights, the decisions of the both demand of equal treatment. So we leave this puzzling question to the impartial readers to judge of. We, on our part, only conclude the above by saying in the words of wisdom as truly said by Goeth, the German philosopher and poet of great eminence that :—

“ Let me tell you what's man's supreme vocation.
 There was no world, it's my own creation.”
 I raised the sun from out the sea.
 The moon began its changeful course with me.”

The plain of consciousness varies according to the gradational development of mind. And along with it our capacity or possibility too varies and develops. A man's plain of consciousness differs largely from that of an animal or a bird or a tree or stone. Accordingly each of them creates and sees the world quite diametrically opposite.

Now whom should we believe? The logical conclusion will be only this that each is right or wrong in its own place. So the world in which we laugh and sing, truly speaking, has no particular standard of its own to judge from. "Environment is but our looking-glass." Our face is only reproduced on it. Thus the true nature of the world is ever unknown to us, as it is the expression of the unknown and unknowable.

A plastic thing can be given a hundred shapes because it has the capacity and possibility of taking on forms. It takes out forms preserving its original and fundamental existence quite intact. And possibility or capacity, truly speaking, is the seed of all forms and names. The shapes come and go but their possibility is there. Clay may be turned into several forms. The forms may come and go but their possibility is there inherent in clay. Otherwise how could it take on forms? The form does not come on to clay from outside but practically from the element itself. The latent power in matter only manifests itself by external suggestion in certain form. If not so, can we give to mention a most ordinary instance, the same form to water or anything else like that which we can give to clay? Certainly not. And what is form but a name or a thought? Name and form like force and matter are inseparable. Take for instance a ball. When we hear of its name (ball) we at once see the form of it by our mind's eye. Again simply looking at the ball outside on the table, simultaneously comes the thought, the name of it on to us. So there is no name without form and form without name. These accompaniedly enter on our memory. Again name and form consist in knowledge or thought. Can we understand name and form without any knowledge behind them? .

Thus form dissolves in name and name in thought and thought in possibility which we call Maya and Maya in Atma. The evolution follows the same process—only reversly.

The omist (Pranabvadin) holds just the above view. He opines that there is but one root-sound and that is Om. It is the matrix of all sound of the universe. The Bible also contributes to this theory which we have once mentioned elsewhere. He further puts forth that the original sound, having concretised or materialised, has taken on the form of the universe because there is no thought without sound and sound without word. The word is the physical expression of the thought only. Om is the total of all words on letters and therefore of all sounds and thoughts as well. It is the blinded pronunciation or sound of three letters—A. U. M. All sounds or letters are duly uttered by the mouth. It is the sounding basis of all words. So by gauging its standard, we may discover a secret, a unity of the sounds uttered by the mouth. And that is found in Om. Throat is the beginning of the field of sounds. Lips are the last, the close of the field of all sounds. The palate is the roof, the middle of the field of sounds. A is guttural. M is labial. U is palatal. So the Pranabvadin recruits such letters as are uttered from the beginning, last and the middle of the field of mouth. It is Om. Therefore it can contain possibly a common pronouncing basis of all letters and therefore of all sounds and thoughts of the universe. So this objectified universe is the expression, the revelation of that fundamental sound, the original source of all names and forms. So all sounds which are working in an object or the

universe make a total which is equivalent to Om, the singing existence of it.

However, knowledge consists in variation and development of an idea or a thought. And the world consists in idea or thought only. Is not all our past life, our innocent infancy, our active boyhood, our poetic youth, our dear friends and relations that were so real and visible as the things of the present time and with which we were so hand in glove, a mere thought, an idea, a memory now? Ah! we cannot see now those flowers that used to blossom on the garden of our bygone life. The flowers have withered away. The plants have died up. The garden that used to give so gorgeousness of beauty and sweetness of fragrance in the leisure after-noon of our life has now, alas, passed away into oblivion. Only its faint memory, its remeniscense survives now. And it, occasionally appearing in the twi-light of our memory, tickles our fancy for a short time, that's all and, nothing more. So what is it if our life is not a dream.? Can we recover those things of our past life that were once like stern realities before us from that unknown and dark depths of oblivion.? Nay. These were mere ideas and simply appeared as realities for a short time being objectified by the peculiar elements of our dream-time. Now they have passed with the passing of our dream. But linger only their ideas still as before. So we become and appear as we think. This is the experience of all mighty thinkers of humanity. Yes., we paint, fashion and flower our life with and according to our own ideas and fancies. Is not the thought of a statue or a landscape only reproduced in name and form outside by the sculptor or the painter.? Now

the ideas which are curbed into a regular and systematic thought outside were within the sculptor's or the painter's mind. Identically the thought of the painted world is simply projected from within, the universal Self or Atma. So knowledge comes from within, from the Self. Is not the Self, the First Cause, which is already proved, that absolute intelligence or consciousness itself? In the Self there is the absolute possibility of all knowledge. Is not Maya the nature-power of the Self? It is the inexhaustible storehouse of infinite variation of knowledge. This is why the Upanishada declares, "Knowing the Atma, all else is known." Does not the Self-hood consist in the consciousness of "I-am" which is expressed in the vast universe before us? "There is the seed of omniscience"-declares Patanjali, the author of Yoga philosophy as well. So Atma, the Om is the Root-Cause of all knowledge or *Chit*. (It must be remarked here in the parenthesis that Power is another name of Knowledge. Truly has Bacon said that "Knowledge is Power." Hindu morality contributes to the same expression when it says "Power belongs to him who has intellection. Where is power in a fool?" Intellection is only a ray of that infinite Sun of knowledge. Brain-power which is called knowledge is superior to body-power. It will be justified from the history of the last European warfare. It is also seen in our work-a-day world that the man of knowledge governs and controls our society and State. He can deal with and control the facts of things more ably. So Atma is also all-power. And our idea of 'knowledge' is not therefore at divorce with 'power'.)

Everything apart from its secondary existence possesses its reality. And that reality being free from variation, condition, time, space and causality is by nature infinite and eternal. Is it not a quality or an adjective which binds

a thing to time and space ? A certain thing is known to us of course that objectively so long as it possesses some distinguishing characteristics. And characteristics belong to the province of name and form which are but born of mind—a mental super-imposition. Ló ! upon this porcelain basis of supposition, the gigantic structure of the world rests. How to verify that the world exists apart at all ? And how to justify, that the perception comes from a separate extraneous source or entity ? On the strength of mere hypothesis ? But the hypothesis as well comes from within and has its stand upon our existence. Thus the so-called basis of hypothesis upon which the independent reality of the apparent world is made to stand has every possibility to give in when shaken by philosophical reasons.

However let us prove here by an illustration that there is no world as the source of knowledge apart. Let us suppose there is a clock here. And how the perception of it comes to us ? It is just like a stone throwing in a pond, the object gives a push to *i. e.* acts on water and water in turn gives a counterpush to *i. e.* reacts on the stone. These mutual action and re-action give rise to rings of ripples. Identically the clock through the window of eye-sense gives a push to the mind-pool and the mind too in turn sends forth a counter push in the form of a wave towards the direction from which the impact of the clock comes. The result is the knowledge of the thing. So the wave in the knowledge of the clock comes from the mind. But the thing-in-itself of the clock outside is not known to us. It is unknown and unknowable. Only the mental shaping as the knowledge of the clock is known to us. So the clock-knowledge is simple super-imposed upon the unknown and unknowable, that

simple naked something of which we have considered just a little while ago. Let us call it X. Now $X + \text{mind} = \text{clock}$. This is externally.

Again when we think that we are so-and-so, the real Self, the thing in itself of so-and-so is not known to us thereby. It remains still beyond our ken of knowledge. The idea of so-and-so from the within gives a push to the mind-pool, just like the above, and the mind too sends forth a counterpush in the form of a wave towards the direction from which the impact of the idea of so-and-so comes. The result is the knowledge of the so-and-so. So the wave in the knowledge of so-and-so comes from the mind. But the thing in itself of the so-and-so inside is not known to us. It is again that unknown and unknowable. Only the mental shaping in the knowledge of the so-and-so is known to us. So the knowledge of the so-and-so is simply super-imposed upon the unknown and unknowable, that simple naked something which we have mentioned above as elsewhere. Let us call it Y. Now $Y + \text{mind} = \text{so-and-so}$. This is internally.

Now we have got here two unknown principles such as Y and X. One from the internal and the other from the external. And as unknown these two principles are qualityless. Because it is through the intervention of quality that we come to recognise one thing from another. And again it is the quality that limits a thing. A man is marked off from a cow. How? What is there in a man that holds him marked off from a cow? It is the quality that does that. An object is nothing but a total of certain qualities or attributes. And the qualities are simply manufactured from the factory of our mind. Let us illus-

trate it by an example. We have never seen God in a way as we see the visible world. Still we paint a God after our need and liking by attributing to Him certain adjectives. The adjectives such as merciful, just etc., serve for the materials of painting God. And these different qualities (or adjectives) having jumbled or united together lend a certain form which we call God or so. There was nothing but the simple, naked something prior to the super-imposing of the rose-knowledge in the illustration as shown in the beginning. Then we had no language to describe it. Nor had it any distinguishing quality to mark itself off. It is for the reason it was first one with the part and parcel of our being. The moment it was super-imposed upon by the knowledge of the rose-flower it was cut off (of course that apparently) from our connexion and began to exist as apart from us. And simultaneously the superstitious notions of internal and external crept in to annoy us. Ah! who brought about this annoying division in us!

However these two unknown principles Y and X as such, are qualitless. So one cannot be distinguished from the other. And things of the same quality cannot be possibly marked off. Here also Y and X are both unknown qualities. These are wholly bared of qualities. How can we therefore distinguish Y from X.? Impossible. Again there cannot be two infinities as Y and X which we have already elsewhere refuted to the utter despair of a critic entertaining a beleif of this sort. How to mark one from the other.? Let us name those two infinities A and B for facility's sake here. The question will arise here first is, whether A and B are of the same or different qualities.? If it is taken for granted that A and B are of indential qualities then there is no

further quarrel about it because the very words of the foregoing admission signify the absolute identity of them. And if it is contrarily taken for granted that A and B are both of opposite qualities it destroys then all hope about their being infinities at all. Because the very words of the foregoing go to prove that A is not B nor is the B A. Thus one limits the other. Further proximity is quite needless here.

So far it is proved that Y and X are identical because of their being of the same quality and quantity. And the idea of two infinities are discarded before and now as well. So $Y=X$. Y represents the internal world and X the external. The internal world is therefore equal to the external world. Both are identical expressions of the same unknown and unknowable Atma. And it is mind that comes in and apparently divides the Self into two halves of the internal and the external. But the both internal as well as external are floating like ice-bergs condensated by Maya in the infinite ocean of *Sachchidananda*. So Atma, the unknown and unknowable is reigning supreme everywhere whether in the world internal or external. Because the world internal or external is within Atma. This is why it is said that what is outside is but unknown and unknowable. Is there anything beyond the Self? And it is why it is said that all knowledge comes from within which we have come all along proving and which is also the main theme of this chapter. It is mind or Maya that is dreaming all the dreams of this and that, frog and snake. Have we not just proved that all knowledge is the creation of the mind? And have we not further proved just now that the knowledge of the clock comes practically from the

mind? And is the mind or maya different from the Self? Findeth he who hath eyes to see.

Now, it is once more clear that all objective knowledge arises from the modifications of mind or Maya. And all perceptible knowledge is a result of combination as we have shown above. And a knowledge arising from a combination of elements is not true as it is subject to destruction when the combination goes. So all objective knowledge or perception is said to be false. But its potentiality remains there in the mind or Maya. And it is mind that arising as a wave from the bosom of the sea of absolute existence apparently divides the water giving a certain name and form to it. But water is all about, inside or outside the wave. It is that knowledge itself which evolves by electronic particles and atoms *i. e.* by degrees into this perceptible object-world. It is verified by scientific experiments now that even in the smallest living particle, there are the dim beginnings of faculty of choice, the power of will. "A speck of protoplasm accepts or refuses, submits to or resists the multiplex forces of destiny about it."—(Sir J. C. Bose).

But that X (or Y) as unknown is ever free from all characteristics and adjuncts, variations and conditions and is simple consciousness or knowledge in itself and one with the underlying reality of all objects. Hence it is at best beyond the grasp of senses and mind. Let us retake the foregoing illustration of rose once into our consideration. At the first sight from distance there was only simple *something* becoming inseparably one with our being devoid of any ideas of this and that. Afterwards that indescribable *something*, the X of unknown quantity so to say was put on or super-imposed upon a name and form of a rose. And no sooner was that something, the unknown principle super-

imposed upon or predicated (as it were) than it was cut off, snatched away, separated and, isolated from the part and parcel of our being. It hid itself under a mask and began to appear as definitive, coming and going. Now that (unpredicated *i. e. Nirguna*) something has disappeared and in its place the rose appears (as predicated *i. e. Saguna*.)

However inspite of this super-imposition, the Reality is never gone rather shines forth as ever through the predicated something, the flower and it still points out to Its existence, knowledge and happiness. When we say that there is a flower there, simultaneously comes the knowledge of some existence, that something bare and naked, of our illustration prior to that super-imposed knowledge. Indestructible as it is, it persists under all super-impositions or *adhyasas*. Everyone says I, I, I. What is this I.? Does it not signify that pure and simple existence, the common background, the sounding board, that mystic 'something' prior to rose-knowledge, the Y and X, the First Cause, the Self that pervades and permeates the world internal as well as external, the absolute *Sat*.?

There is no knowledge when one falls asleep. Only the bare existence reigns supreme then. Because the mind, the magician, the dividing principle is at rest then. Again the mind, when wakeful, goes modifying and identifying itself, of course that apparently, with the world. The result is limitation and predication. Thus our sleeping and awakening, dreaming and fancying of life are painted in the folds of mind. So everything is mental. But the background is beyond the conception of the mental. The I is just like a piece of crystal. It appears like the colour whichever is held before it. But the crystal has no colour of its own. Like-

wise it puts on garments which Nature supplies It with, and appears accordingly on the stage of the world-theatre. It stages Itself forth sometimes as a baby or a boy, sometimes as young or old, man or woman, king or peasant, judge or criminal, teacher or student, tree or stone, good or bad, enjoyer or enjoyed, praiser or praised, blamer or blamed etc : etc. Thus the circumstances and predications are changing moment by moment. But that Something or "I" persists untouched and unaffected as ever. So it is immutable and indestructible in the midst of the mutable and destructible. One can find an everlasting life if one can play the whole universal part in ourself.

By virtue of *Sattvic* quality of Maya, OM (I am), the Self vibrates or heaves up as it were for self-expression and acts upon mind or maya of *Rajasic* quality and mind or Maya in turn reacts upon It. The concomitant result is the rise of a predicated Ego (Saguna Swarup) from the womb of the unpredicated and the pure (Nirguna Swarup). But the predicated Ego, the development of the absolute is the pure creation of the mind or Maya. The real Self or "I" is expressed but only relatively *i. e.* as being the prototype or facsimile, the underlying reality. Thus Atma stays behind the reflected Ego. Reflected on the concave mirror of Maya, It appears in the Ego of the internal side of creation. And reflected on the convex mirror of mind, It appears in the Ego of the external side of creation. One is near and the other is remote. It is shown in the foregoing illustration of mind, and stone so from Its standpoint of consideration nothing happens. All is Maya.

"Mind cannot think of That even"—so says the Upanishada. How can the infinite be known? No sooner is it focussed in the compass of mind than It is moulded after

the mind. So not the Real "I" but the mind is only expressed. Animal Ego or predicated I is only a copy of the original truth—an effect of the cause. Because the self-consciousness lies equally in all-else. When the pure "I" is connected with the body-consciousness is called egotism like the manner when rice is covered over with chaffs is called paddy. Considering the thing from the outside we can never understand the reality. So there is no essential difference between I and the egotism just as there is no difference between the paddy and rice. Take off the non-essentials, the reality looks to be glittering in its own natural light all along.

Now we have said and proved that Atma is unknown and unknowable. Is that a fact? If the Self is unknown and unknowable, how can we profess to have known or realised It.? Nay. Atma is known as well as knowable, unknown as well as unknowable. It is known subjectively. We cannot know the Self by our senses as we see a pot or a flower. Objective knowledge only signifies the knowledge of an object and not that of the Self; the Root-Cause. The knowledge of the outside is not the real one. It is not the exhaustive expalantion the detailed account of truth. It is false and deceptive. It is a regular riddle. The verified knowledge of a certain object is falsified the next moment when it assumes owing to its changing and fleeting nature another name and form and accordingly another separate knowledge. Thus it proves and shows that the objective knowledge of the world does not give us the real and correct one. Yes, the world changes like weathercock constantly. But there is something mystical in it which does not change altogether. A wheel is, for instance, whirling all along and constantly. How can we be certain of its particular side? Just the side of it which we make sure of by a particular direction changes immediately for the opposite. Does not every 'here' on the

wheel becomes the 'there' next moment? But the existence, I mean the wheel here, say of ought or nought, changes not. It gives us the true knowledge of truth as it changes not even in the midst of infinite series of changes. So that the knowledge of it as well, is unchangeable, and intact. It does not therefore deceive us ever. Now this knowledge of the Self, the unchangeable, is purely subjective as it is commonly present in all objects and changes not at all. Every objective life is inseparably connected nay, one with Its existence. Is not every life conscious of its being? It is not relative but independent. Does not the Self-consciousness flow on from some unknown spring within? We require teachers, books, and some other secondary helps for acquiring the objective knowledge. But we stand in need of none of them in the case of the subjective one. It is self-evident. Here the spring of self-knowledge unceasingly flows and flows in gentle murmurs of 'I am,' 'I am,' I am. Oh; does not everybody say and feel day and night of I am? Where there is existence there is positively the consciousness of I-am. Because the existence is proved already as consciousness and not dead matter and itself means I-am. And this is why each and all life is found to be conceiving self-reality, animation and, liveliness within only and not without at all.

Knowledge can be classed into two divisions-subjective and objective. Objective knowledge can be described, detailed and, compared. We see certain object. Now we can comparatively describe that object and can identify it with other object in the outside world. But the subjective knowledge cannot be rightly described and compared. Because it has not its like in the objective world. It is abstract and whereas the other is

concrete. I feel happiness, for instance. I cannot explain it nor can I show any like of it to anybody except some physical hints expressive of joy. So joy, happiness, pain etc. are subjective phenomena. To prove them, no external evidence or authority is required at all. Direct cognition necessarily requires no proof or authority. It testifies itself. Is any evidence or authority required to prove the existence of the wall which I myself see touch etc. by my senses.? Is physician necessary to prove one's headache.? The sufferer alone is fit to feel and diagnose it. The physician only reads the ill from the sufferer, yes, from the outside. He cannot feel, diagnose and prove it himself independently. Can we explain our happiness? Nay. We can only feel it. We can only be certain of its reality. That's all. And that self-certainty guarantees our correct satisfaction. Similarly the Science of the Self is also a subjective study. So it will be studied from the subjective side. From this subjective side, the Self or "I" is ever and most accurately known and knowable. Greater than our own legs hands etc. nearest of the near. *Cogito ergo sum*—I feel therefore I exist, the well-known formula of self-demonstration demands no evidence or authority from outside. Who can refute the formula? How can I deny myself when I myself feel of myself? Again there is no contradiction about the knowledge of the Self, good or bad, high or low, tall or short, white or black, educated or uneducated, male or female, aristocrat or pariah, atheist or theist, clergy or laity, European or Asiatic all, all will agree here with bowed head. None questions about it. Yea! nobody likes to deny this much. Because it is the truth, real and true. So it is always uniform and intact and boldly asserts its absolute freedom and reality in the teeth of all probable oppositions. And uniformity is the one main outstanding

characteristic of truth. Oh! does not the same I reign at all times and under all circumstances? Does it not unaffectedly shine in us through all our periodic phases of life? The same I when one is a fool, wise or saint. The same I when one is poor or rich, thin or fat, a swindler or a murderer, sinner or virtuous, priest or pariah, liar or truthful. Thus the knowledge of the Self, the existence remains always the same and identical. Fire burns. It burns in winter as well as in summer. It burns in India as well as in England. It is ever uniform. So it is a truth. Likewise the Self or "I" never changes in essence. It is conceived by Hindu or Mussalman, Christian or Buddhist, atheist or theist, man or woman, king or pariah, in India or England, winter or summer. It is always identical. So it is a truth absolute. Oh! where lies the real reality? Inside or outside? Oh yes, Inside at best. And this Reality of within just behind the objective names and forms makes universal and absolute—yes, one in the many. The one is reality and the many is appearance. The reality is self and the appearance is not-self. The not-self appearances are but the different states of the Self. So that the Self is alone essential, the correct principle of unity in diversity.

Thus it is proved and shown now and also already that this Self or Atma is Existence Absolute, knowledge absolute, and bliss absolute. Because these three things are universally found in all objects and things of the same quality and quantity are equal and identical. These are not three different things but aspects of the same thing. Just as light and combustibility are not two different things but different aspects of the same element fire. By those three aspects, Brahman or Atma is simply realised and comprehended. What is Atma? When thus interrogated,

we say in reply that It is existence as It exists that It is knowledge as It is not dead and insensate, that It is bliss as It has no changeability or destruction. Simply admitting one existence, the ideas of the other two will come of themselves to us. If we believe one absolute existence the next question that will arise voluntarily in our mind are the following:—

Whether it is sentient or insentient.? Whether is it happiness or sorrow.?

We have already answered to these questions so it is needless again to mention here. However the existence knowledge and happiness inseparably together make for a unit whole and which is called *Atma i. e.* "I" (First Person of Singular number).

Now from our last thread of discussion—how can a man find real *Sachchidananda* in a world which is not in reality—water in mirage.? A clear-eyed investigation proves of its worthlessness. If we analyse and see into the world giving up the humbug of senses and the rank materialistic, success by our subtler eye we can see and detect that the world is in a state of constant flux—one mass of matter like a running river passing away and another coming in and thus *ad infinitum*. How can we find life, knowledge and, happiness in a world which is by nature always changing and passing.? How can we unobstructedly enjoy and everlastingly catch an object which is passing in the flow of a running river.? Disappointment and sorrow are sure to come on our life when a certain object to which we now cling, passes away out of our hand in course of time and by an irresistible law of mutability. The world with its law of mutability always teaches us not to turn our mind wholly

earthwards. Oh, there are pitfall, danger and, difficulty. Moreover, it teaches us by its fleeting nature to forthwith turn Selfwards and there to anchor our life fast and to see and enjoy there-from if we so like, the world safely and fortifiedly because then no storm and tempest, hurricane and cyclone can any-longer disturb and destroy us. Oh, it is the most impregnable and viewing position of our life. The Self, the real centre of *Sachchidananda*, the immutable and indestructible, infinite and eternal, the old man as stable and still as the polestar, oh, the beacon light, the guiding star of life ever sends forth hope and message, strength and energy, vigour and enthusiasm, encouragement and life to us who have in the dazzling of false power and pelf, fanfaronade and pride lost way and missed sight of direction in an angry tempestuous and foggy world-ocean that, we may once more determine the way and direction that, we may come over to the shores saving our small fragile boats of life that are being tossed so badly amidst mad and furious waves and that, we may take rest and enjoy peace and safety once more of a country-life keeping away the howlings and growlings and frownings of a rolling angry ocean.

All knowledge is referential and relative. How is the knowledge of happiness possible without the abiding knowledge of misery.? Similarly the knowledge of change is not possible without the knowledge of stability. We determine the speed of a thing in reference to another which is not in speed or in less speed. Otherwise we would have no knowledge of the kind at all. Our sleeping state or abstraction of mind verifies this fact. And equally the knowledge of consciousness is not possible without the knowledge of (so-called) dead senselessness. Thus our knowledge is associated by knowledge just the opposite.

The world changes. But there is something which does not change and with regard to which we come to know or notice the change. Otherwise we could not. We cannot contradict this infallible inference. For example, our life changes moment by moment and periodically. Who can disbelieve this fact? Life passes. Boyhood passes. Youth passes. Old age passes. And what not? Passes everything of our body. But there is something there which passes not. There is something constant in our life which survives and witnesses all the changes. What is that something? Oh! it is the existence of the body, the unity in the diversity. Does the total of some energies change at all? We can detect the passing of the world and the body, with regard to this something, the I which, still as the pole star, changes not. It is a logical fact that our body is recognised to be changing and passing in reference to the subjective principle which is neither changing nor passing. Oh, by reason of this unity, this unchangeable principle we come to see that the visible world constantly changes and passes. So this unknown and unchangeable principle is the meaning-book, the key of our mysterious life and the world. And it is this that the unchangeable cannot be brought to work in the folds of changeability. It will be there in pure thought, and the latter will be equally there in pure matter working as it does in its own sphere. But more purified is matter, the more reflected does it appear. This matter of appearances is what we mean Maya, the mind of the Self. So one cannot change for the other. Again there is infinite power or intelligence with reference to which we come to notice the senselessness in the world. And this only tells us that there is infinite power or intelligence of which the so-called senselessness is but an inversion.

How could we preserve our memory if it is admitted that it changes at all? How could we keep up our basis of life, yes, the systematization and co-ordination of miscellaneous thoughts and ideas if we could have no unity of life, no unchangeable principle, no permanent sorter and record-keeper? And upon this I which is the permanent board of life, we believe, all sorts of events which ordinarily compose human life, are bioscopically happening. Nature, the great artist throws upon this, one by one, the kaliedoscopic pictures from her art-studios of infinite variety of specimens and thereby renders our life a regular bioscopic performance. She composes life of the ideas and thoughts from her store-house and breaks it to pieces in due course of time in order to raise another similarly composed. So whatever is happening, happening of the Self. Therefore we can rest assured that nothing is gained or lost practically Infinite *Sachchidananda* is our birthright here or hereafter. Do we not become capable of noticing the passings of different pictures in regard to the screen which passes not and upon which different pictures are let fall and pass by? The pictures come in and pass away. The play begins and closes. Our life too in the same manner comes in and passess away like the morning fog or mist. But the screen, the Self or "I" exists as ever. oh, let us cry out—ureeka, ureeka. Here's the reality, oh man, and all else is non-reality and fleeting. Here's the fountain-head of true life, true knowledge and, true happiness. Oh, it is the most genuine stamp. Oh, let us withdraw ourselves from seeking *Sachchidananda* outside in vain. There is but imitation of it here. Oh, let us go within the palace and we shall find therein what we will and wish for about. Let us throw off the false and fleeting *Sachchidananda* as it is earthly, limited and, parochial and realise the true and real one as it is infinite and

universal and therefore at best spiritual and, lo, to which alone the will (—to) in all life signally and initially means to point out. Oh, lo, it tells us to become in pure and unpredicated state, yes, one with the whole universe knitting up, as it were, all so-called I's i. e., all lives from infinitissimally biggest of the big to the infinitissimally smallest of the small, closely together by virtue of renunciation of the (so-called) mental interpolations. Ah, countless interpolations in the shapes of this and that and other things have crept into the life of man. And these simply serve to jar on the harmony of vital meaning and nothing else. Ah, it only serves as a rift in the lute. This is why our life appears to us as incongruous, inconsistent and irregular on oneside and, as vapid tasteless, dry and, lugubrious on the other. Ah, it is through the centrifugal force of Maya, that infinite and universal "I" appears as cut into parts so numerous. Oh let us do this spiritual Knitting-works by a needle of "Not—this" (*Neti*) process. Yes, by absolute denial of names and forms. Here Maya closes her magical play after a day's labour recollecting and recruiting all instruments of forces into a box of *equilibrium* and shortly vanishes away in the air leaving behind no trace at all. Only self-knowledge then glitters all about and in that universal glittering, your life also becomes brighter and beautifuller.

Why is this natural and universal clinging to life, to knowledge, to happiness? Is there any life on the earth which does not wish for more life, knowledge and, happiness? We do not see any man—be he from the upper ten or the lower—who does not long to live more, to know more and, to enjoy more? A child even which has got no education yet, no influence of society or company, good or bad, cultured or otherwise, no suitable environments sufficiently is found to be running up towards its mother's lap under some fear

or fright thinking it to be a fortified fort for protection and lo, to be inquisitive about knowledge as always asking its parents what is that mama, what is that papa, and to be merry over plays and sports which give it amusement and angry at the things which do not give it the same *i. e.*, smiling at ease and comfort and on the other hand, growing morose and melancholy about pain and sorrow. Does it not demonstrate that the *will-to-Sachchidananda* is intrinsic in the child even? Do not minerals resist decomposition for more *Sachchidananda*? Science explains it. Yes, the resistance in the case of decomposition or dissolution equally comes from all life, articulate or inarticulate. The resistance happens to all kingdoms of life—mineral, vegetable, animal or human. Because *Sachchidananda* is the goal, nature and birth-right of all-else. All are after it, consciously or unconsciously. None will be satisfied, contented and, happy until and unless *Sachchidananda* pure and simple in its entirety and perfection is achieved and realised. There is no lasting and ever-satisfying happiness in small thing because it has beginning and end. Is it not for the fact that all life, however significant or insignificant, tends towards greater expansion, growth and, enlargement? Lo; benign Nature drives all lives towards the goal of perfection. So it is the first duty incumbent upon each and all life on the earth to go the whole hog for the early attainment of absolute *Sachchidananda*. Oh, here is the true satisfaction and contentment of life.

Who does not will for this *Sachchidananda*? Lo, the old man whose all teeth have fallen off, whose all senses are out of order, whose hairs are turned grey, whose skin hangs loose in folds and wrinkles and, whose hand is tottering

on the staff is also seen to be willing for more life, more knowledge or power, and, more happiness. Lo; the young lad who walking in the street puffed up with the pride of approaching youthfulness and hooting out every one and all that happens to come in before him is also drunk of the *will* to the same thing. Lo, the same *will-to* is also glowing red in the robin's breast of the beauteous maiden of sweet sixteen, the very bloom of woman-hood peeping into the floating veil of youth just like the full-moon peeping into the autumnal passing clouds, of gazell-like eyes, of pearl-like teeth, of apple-coloured cheeks, of lotus-petalled lips, of the crescent smile simply made of dreams and moon-light, ho, ho, of a fairy's romantic fascination charm, and beauty and complexion as white as alabaster. Lo! the suspicious and jealous Othello who thrust a knife into the lovefull breast of poor and innocent Desdamona was also bending upon the same desire. It is for this *will-to* Macbeth killed Duncan, the king of Scotland, Aurangzeb put Emperor Shahjehan in prison, Romeo was banished, Juliet was pining, yes, for this *will-to*, Ravan, the king of Ceylone, stole away Sita, Ram fought hard, Draupadi was insulted, Shakuntala, the match for womanly beauty was denied by king Dushanta on the court, Vasista fought tooth and nail against Viswamitra, the obedient and dutiful boy Casabianca allowed himself to be burnt on the deck and Kaiser, the German Emperor waged world-wide war. And, where is not this *will-to*? Lo, the tute-dove is wooing for this *Sachchidananda*. The peacock dances for this *Sachchidananda*. The birds sing for this *Sachchidananda*. The flowers blossom for this *Sachchidananda*. The lover's kiss is made of this *Sachchidananda*. The moon sheds this *Sachchidananda*. The hermit's austerity means for this

Sachchidananda. The philosopher's stoicism is a means for the concentration upon this *Sachchidananda* everywhere there is the *will-to—Sachchidananda*. The world is the expression of this *will-to Sachchidananda*. Wherever we turn we come across this *will-to*. Behold and hear the cry. Yea, the same cry of *will-to Sachchidananda* is arising constantly from all quarters of the world, right and left, above and below, here and there. And life is passing tossing like floating flowers, right and left in the currents of that overwhelming voluminous universal cry of *will-to Sachchidananda*—Passing and ending whither, who knows?

Ah! having misunderstood and missed sight of the true aim of life, all life just like a deer in search of musk-fragrance (when it is there at its own navel) is unconsciously drawn out into the external world and follows throughout the ignis-fatuus, the jack-o-lantern, yes, the will-o-the-wisp without ever laying hands on it. Thus many a life loses its all after the delusive phantom. And under this glaring error that *Sachchidananda* lies in the earthly vanity, the fleeting and false phantasmagorial pictures of Maya, yes, in the so-called human follies—do we 'not break a butterfly upon the wheel.? And as a consequence of our folly like much ado about nothing, do we not remain ever tightly chained to the rock of misery and sorrow, weeping and wailing.?

Misery and bondage are man's own creation. And this is the conclusion arrived at by all great men of the world like Lord Buddha, Confucian, Mencius, Lao-tze, Vedantic Sages and many other thinkers of the East and West. And having failed to understand this, most of the religions are found to have imagined of a Satan, Devil, Angra-Mainyu etc., as the cause of human

misery or fall. They could not explain it scientifically nor reveal its mystery because of being short of self-realisation and therefore they sought an agency of the kind in the outside world. But truly speaking he himself is responsible for the bad and inconsistent construction of his life. He, under ignorance and folly, forms fetters for his own legs and that is due to his being subjected to greater amount of specific gravity. The physical part of human life is always attracted by the physical world. If the physical part preponderate, and it does so when it becomes too much sensitive to the outside world *i. e.* desires and attachments over the spiritual part of man, he is then called to be led by a Satan or Devil and if his spiritual part preponderates, and it does so in so much the proportion as his mind is recruited or taken off from the world and its desires and attachments—over the physical part, he is then called just the opposite *i. e.* to be led by God. Thus man puts fetters on his legs by constantly thinking of the *world i. e.* by cherishing morbid desires and attachments which unnecessarily give rise in him to a greater amount of specific gravity, which keep him ever bound to the false world. And this can be made inoperative simply by thinking of the big things *i. e.* spiritual attainments. And the spiritual attainments consist, truly speaking, in finding one's life or reality in others and this means a realisation of a universal selfhood and nothing more. Thus it shows that the misery or fall of man is not inherited from the sins of Adam and Eve or cursed by any Satan or Devil but it is man's own creation and he commends it if he likes so. Nature always presents him chance and choice that he may understand the true meaning of life, that he may stand

upon his own feet but, thanks to misfortune and ill-star of his life, he understands it not and brings it to such a use that it works for his own bondage and registers a bankruptcy of *Sachchidananda* and for the reason he falls twisted and tortured, bound and helpless by his own *karmas* at her feet and she at once takes him up and keeps him under her care and control as thinking him unfit and unworthy. The result is the limitation of *Sachchidananda* and therefore misery follows in its wake. But Nature does not allow such type in her workshop for long. So she sends it up to the reformatory and if she thinks and sees it incorrigible and irrecoverable inspite of all acid tastes put to, she destroys it eventually and manufactures another in its stead. Oh man, hear the cry and understand it aright which is coming out from your own soul—the cry of will to *Sachchidananda*. The Self is always heaving up for expression and expansion for absolute life, knowledge and, happiness. The misunderstanding and misapplication of it only throw one into a stormy sea of misery and bondage. Oh, do not any-longer crib, cabin and, confine your infinite Self to this little body of clay having a periphery of three cubits and a half. Oh, what a wonder! How can that infinite Self accommodate Itself to such narrowest space? Hence there is the clinging to more life, knowledge and, happiness. How can that Infinite Self be satisfied and contented with limited *Sachchidananda* which is contaminated and soiled by the *Rajasic* and *Tamasic* egotisms of Maya such as Brahman, Hindu, Indian, Asiatic etc., the so-called *koshes* or sheaths? The Self is not to be considered as liberated when it is set free from the so-called five-fold sheaths as explained by Hindu *Shastras*. Besides those, there are other sheathes which are equally strong and harmful. The

sheathes of Brahman, Hindu, Indian, Asiatic, male, female family relations etc. like the five-fold sheathes such as physical, vital, mental etc. bind the Self to certain limitation and narrow down its out-look of existence. Oh, free yourself from all the so-called involucres internal as well as external. Oh, break up the cage wherein the self which has essentially no caste, nationality, religion, etc. of any sort nor ever bound to either, is shut up under a bolt of petty, nay, paltry, sectarian *mine-and-thine* notion. Oh, let loose the I-bird which apparently so little and fly away into the infinite expanse and becoming infinite let it sing at pleasure and liberty the inspiring life-giving celestial songs of the divine nay, ultramundane glory about its subliminal effulgent, majestic and, grand self of which we are mere reflections from that delectable height of the infinite and universal One where the worldly taint cannot reach and "Whose calm no sigh for lust or wealth or fame." The morbid feeling of clinging flowing from the insufficiency of life, knowledge and, happiness resultant of those so-called sheathes of life, social, political and, religious and which has put man into a regular furnace of constant want, distress and, dissatisfaction, will be appeased and put an end to, then and then only, when he will realise his Self as absolute *Sachchidananda i. e.* not only that in his particular corporal frame but in all frames equally and irrespectively having freed it from the fetters of *meum et tuum* idea. He casts off earthly *Sachchidananda* then as a toy for the children. He then identifies himself with everything that exists earth. He does not fear the false and apparent cycles of birth and death and refuses then to any longer pay allegiance to social and mythological superstitions and follies which have formed the corrodent part of human life. All is dream then before his

infinite nature. The bioscopic pictures are let fall on the screen and these life living figures appear to be fighting and killing one another. The scene may distress the children and they may take it seriously to their hearts but it is all illusion to the grown-up people. That is nothing to the screen. By peculiar evolution of time and causation those pictorial figures were made to bear on the screen and they did that for some time and passed away in course of time doing not the least harm to the screen. Similarly, by virtue of *Niyati* (the law that regulating the universe) atoms or molecules combine together and present a certain form with its peculiar traits and tendencies. The form plays its appointed part on the screen of Self for some time and afterwards dissolves itself in nothing leaving no mark behind. Countless waves rise and fall daily in the ocean. What's that to it? The ocean exists as before in its incalculable vastness and fulness. Rising and falling are all like dreams unto it. None of them thereby is either minus or plus for the ocean. Having thus realised the Self absolute, one becomes *Sachchidananda* itself.

The earthly death, ignorance and, sorrow are only inverted *Sachchidananda* just like hatred which is but inverted love. Where is the conception of not-life or non-existence without being associated with that of life or existence? Where is the conception of ignorance or weakness without being associated with that of light or power. And where is the conception of sorrow without being associated with that of happiness? Thus the conceptions of non-existence, ignorance and, sorrow which universally govern and occupy all life on earth are only the flowings-back (like the north-ward-flowing Ganges of

Benares), i. e. the reboundings of true *Sachchidananda*. So both are the flowings of the same *Sachchidananda*. We should not therefore lose the balance of our life under any circumstances. Rather we shall receive *aquo animo* both the good as well as bad silence as well as storm of life, realising that it is "I" who appear sometimes in the form of good and sometimes in the form of bad, yes, in the form of silence and in the form of storm in order to variously study or experience *myself*. So all is "I" godly to *me*. There is nothing to love and nothing to hate—of course that from the worldly stand-point. Thus the knower of the self that is, Pan-I-amist receives with a heart-full of self-regard and thanks every wave or vicissitude of life good or bad, agreeable or disagreeable that occasionally strides over the surface-stratum of human affairs. Ah, how misled is human nature! How fallen far off is man from the sight of real life! And how superstitious and deluded is he in the affairs of life! He only welcomes what is interesting and convenient to him and turns his face from what is uninteresting, unprofitable and painful to him in pretended show of hatred by calling it bad. As a result he lives whether in the secularity or in the spirituality an one-sided and prejudiced life. Hence he is about to lose this seed of versatile genius of life. Oh, welcome the so-called good and bad, happiness and sorrow when coming on riding on the crests of waves of circumstances in life as your own dear self so personified, yes, shake hands with him who comes so lovingly to talk to you. Oh talk to him, your dear self in the very language he fancies to and not in yours and that partly for your genuine love and hospitality's sake and partly for your language which is imitation and artificial while his is the most genuine and original. Now so many varied circumstances of life which

generally cross in life are but so many languages of Self to talk to us. And he can talk to *him-self* who knows or learns this *spiritual short-haul*. Unto him the mystery of life is an open page.

The world has a relative existence. Identically have the contents of it. Who can deny it ? We have been coming all along expounding it whenever we have got occasion to, to the point in question. We do not come across any phenomenon physical or mental in the world which does not give rise in us to an idea just the opposite side by side to that of it (the phenomena). In short, we may say that our mind cannot work or think without this principal characteristic of relativity. It is the principal law that equally and universally governs all life. Yes, it is the character of the mind. Mind becomes nonentity when this character of relativity is gone. And this law of Relativity eloquently supports the advocacy of absolute unity. Because the things of relative condition cannot be essentially different rather than identical. However, *Asat*, *Ajnan* and *Dukkha*, returning to our subject at issue, are, like all other things, relative terms. Can we conceive *Asat* or *Ajnan* or *Dukkha* without the abiding idea of *Sat* or *Gnan* or *Sukha* ? Impossible. Nay. These *Asat* (non-existence) *Ajnan* (ignorance) and *Dukkha* (sorrow) are mere counterparts of *Sat* (existence) *Chit* (knowledge) and *Ananda* (happiness). Ah ! those are like whirlpools in the Sea of *Sachchidananda*. Is the whirlpool anything different from brine sea-water ? In essence, the whirlpool and sea-water are the same. Both have brine water for common basis and reality. The difference between them is simply apparent and not real. It consists only in the quantity and nothing more. One is small and perishable and the other is infinite and imperishable, but in

essence both are the same. Identically, not life, ignorance and, sorrow are not different in essence from *Sachchidananda* we talk of. The difference lies only in the manner of receiving or looking to them. The former is simply due to the mind influenced by *Rajasic* and *Tamasic* qualities and whereas the latter is due to the mind stabilised by *Sattwaic* quality. So the difference between them like the foregoing is only apparent. Because what appears as non-existent (*asat*) or transient to a man might appear as eternal to an insect, worm or bird, and cover its whole length of lifetime and what is ignorance (*agnan*) to one might be light to other and itself is knowledge and again what is pain or sorrow to one might be happiness, for other. It is our common place experience that certain living beings are born and live for several minutes or hours and die afterwards. Their lives only cover the length of several minutes or hours. For them, the life of man seems to be infinite and eternal. We know that the mendicant life of a friar is painful to a king who is wallowing in luxury. We know that the ignorance of a god is knowledge for a scholar and the ignorance of a scholar is knowledge for a rustic and the ignorance of a rustic is knowledge for a boy. The complex machinery of an engine is an open page for a mechanic but it is a great wonder, an insoluble riddle for a noodle or simpleton. Thus the opposites of life, knowledge and, happiness although linger in the conceptions of them are not real but apparent because the relative ideas of which we have said already are not independently separate but identical. Lo, the godly self appears unto itself in the apparent multi coloured robes of *us* through infinite space and time. So the self comes and goes and passes away but the world receives him not and sees him otherwise on the mirror of ignorance.

Thus it is proved that there is but absolute existence, absolute knowledge and, absolute bliss which together we call *Sachchidananda* in Sanskrit. And, let it be remarked here once more that we do not mean existence, knowledge and, bliss as different things—separate from one another. But these are mere aspects of the same thing of which we have said already more than once. Admitting one absolute existence which we have exhaustively proved all along, the conceptions of the latter two come of themselves intrinsically associated with it. Yes, That (which exists) is existence, is knowledge and is bliss. This is the primary basis upon which the world stands. So one can realise the truth by evolving one's worth of life in full i. e. by building every part of one's life in that plan of the infinite. And realise that either individually or collectively.

Now that existence is known to us on the earth by the different modifications such as life, longevity, duration, time etc. and that knowledge as *maya*, will, power, light, strength, force etc and that bliss as happiness, felicity, pleasure, love, affection, attraction, cohesion, affinity, etc. And when those aspects appear as inverted or rebounded, existence appears as not-life, death, destruction, void etc., knowledge as ignorance, weakness, darkness, dependency, degeneration etc. and bliss as sorrow, pain, repulsion, dislike, hatred, separation, distress etc. These are mere the adulterated forms of *Sachchidananda* but in reality the same. But the so-called adulterations or modifications which we have often exemplified is also apparent as it is only due to our looking to the laughing-glass of our ignorance

Thus we see that the world is nothing but an expression of *Sachchidananda*. Wherever we turn we see *Sach-*

chidananda is expressed in some form or other. The corrupted forms of it are mere apparent and due to our limitation of life and activity. And when our life and activity get enlarged and expanded to infinity our false spectacles fall off from our eyes and we, then, see and realise *Sachchidananda* in its true character. We, then, see it shining forth from all life on earth. Our every movement is then associated with the conception of it. The inverted *Sachchidananda* too at which we are in the habit of making a long face gets then an ornamental verdure over it and shakes off the old half-dry and twisted foliage of the season of Avidya or self-ignorance that has just passed away at the advent of the lively spring of the Self-knowledge.

Lo! do we not find this *Sachchidananda* percolating through all objects of the world? Does it not engage our attention day and night to life, knowledge and happiness—the corrupted forms of it.? Oh! all things, consciously or unconsciously are worshipping it. Can anybody live for a moment without a thought of life, of knowledge or power and, of happiness.? Impossible. Rather our living is centred round it. In eating and drinking, sleeping and dreaming, talking and walking this *Sachchidananda* is our only hope and encouragement.? It is always inspiring us with the conviction of getting greater life, knowledge or power and happiness in future near or remote if not now at present. Thus the true *Sachchidananda* always gives us hope from within. And can the hope come to us without any origin or reality behind it.? There is the everlasting *Sachchidananda* at the back of all else; therefore there is the hope that comes to us in overwhelming onrush. When we say, for instance, there is a vase on

the table here, the very utterance of the name of the object gives us the combined ideas of *Sat Chit* and *Ananda*. And the combined and collective idea or concept gives the object a phenomenal reality in concrete form. Similarly, every one wishes at heart to live longer, to get more power or knowledge and, to attain more happiness. Who is on earth that does not like it? "It is the wonder of wonders" said Judhisther, "that we see everybody dying every day around us still we long earnestly and sincerely to live more." Oh very good. Who wishes to die in the world? And why will he do so? Does man really die? Oh! is he not that indestructible First Cause, that eternal existence or *Sat*? Lo, who wishes on earth to live low, weak, cringing and ignorant? And why will he? Is man really low, weak and, ignorant? Is he not that infinite intelligence or consciousness, or *Chit* by which power the Sun shines, the earth rotates, the wind blows, fire burns etc.? When Shahjehan, the Moghul Emperor was incarcerated by his unworthy son Aurangzeb, it is said, he, having tired of monotonous prison-life, asked some boys of his son-emperor whom he would teach in order to pass the time which was hanging heavy on his hand. Upon this the merciless Aurangzeb reprimanded his father in the following remarks in reply that his life-long ruling habit still at the eleventh hour, wanted gratification by ruling over some boys by way of teaching. And why not that? Is not the same Omnipotent dwelling potentially in all life? And it is for the reason all life, however weak or depressed, strives and struggles impelled by an impetus from within to throw off the mask of Maya and express itself in its true nature. And who wishes to be miserable, to be wallowing in the mire of unhappiness? And why will he? Is he not

that infinite bliss or *Ananda*? Yea. It is for that infinite bliss or *Ananda*, one loves God, heaven, the world, children and all. Very good indeed. Is it not due to this love of happiness which to say here in the meaning of love or attraction because if the loss of it proceeds the molecular unity goes to disruption as well. And it is for this love or attraction one dies, another weeps and, the third helps. It is for this life ends in tragedy. Yes, it is for this, the patriot sacrifices his life for his country, the cosmopolitan weeps for the ills and maladies of humanity at large, a friend meets friend. It is for this love again, the love of forty coins. Judas Iscariot betrayed Christ his master into the hands of the enemy. And, lo, it is for this love, nay, for this *Sachchidananda* one practises misuse, one robs one of one's all, one discloses secrets of one's country, to the invading enemy. Thus the same *Sachchidananda* appears as variously modified before the variety of human temperaments and that is only due to the temperaments *i. e.* if the temperaments are cultured, the results are good and if uncultured the results are bad but it is present in all else good or bad, weakness or strength, knowledge or ignorance, life or not-life, happiness or misery as it is its underlying reality. Ornaments are different and multiformed but gold is the common basis or reality of all. Light is the same everywhere but it appears to us as red, yellow or blue owing to the peculiarity of mediums through which it is expressed. Identically, misery and happiness, life and not-life, knowledge and ignorance are different and various but their basis and reality is *Sachchidananda*. It still percolates through them but appears differently because of peculiarity in the medium of time and space.

Our standard of happiness may be misery for one and one's standard of misery may be happiness for us. Our standard of strength or knowledge may be weakness or ignorance for one and, on the other hand, one's standard of weakness or ignorance may be strength or knowledge for us. Again our standard of life may be not-life for one and whereas one's standard of not-life may be life unto us. Thus the table of the above considerations serves to show that *Sachchidananda* is never corrupted although it appears like that. *Sachchidananda* is *Sachchidananda* pure and simple all along. Owing to the magic of senses and so called social, political and, religious superstitions and prejudices it appears as variegated and caricatured just like the manner we see water in mirage owing to the magic of sun-beams on the sands. So minus all these, there remains only *Sachchidananda* in the balance. And the being of *Sachchidananda* serves the office of will for it. Hence there is the will to *Sachchidananda* in all life. And it means that every life has a supreme tendency for it.

Let us realise this *Sachchidananda* absolutely and universally that is irrespective and indistinctive of any creed and caste, colour and costume, nation and nationality, country and climate, sex and the sort, thou and thine. And when these ludicrous distinctions which have rendered our earthly life quite inauspicious are taken off the life of man, the same *Sachchidananda* will begin to shine on in and out of life in good omen. And that is possible when one has burnt out in the blazing fire of renunciation the dross of limited *mine-ness* or *thine-ness* productive of different mediums. Because this dross of *mine-ness* or *thine-ness* which is otherwise called not-self coming in touch with the self (I) creates ego terms in limited space and time and due to this it manufactures various interests which by rule collide with

others similarly manufactured by egotisms of different space and time. Now this can be only righted either by infinitely enlarging or altogether destroying it. The former process is agreeable to the up-to-date world and which is also the main object-matter of this book but in result both are the same. The difference between the two processes is simply apparent. However renunciation is absolutely necessary to work out either of the processes. Let it be remarked here that, we do not mean renunciation by that as it is ordinarily understood. Renunciation means spiritualisation of the world. And spiritualisation means to think that everything is the Self (spirit) *i. e. I-am-isation* if it is allowed in English, or to say more clearly, to abandon all social appellations and denominations and family relationships and to see only the self (absolute) coming and going and playing variously is what we mean true renunciation in short. Now to deal with the former one, one should universally enlarge one's *mine-ness* and absolutely renounce *thine-ness i. e.*, one has to convert all *thine-ness* into one's *mine-ness* and, that is, no doubt, on the exclusive basis of realisation of universal Self-hood that is, absolute Oneness of Life. Here the ego is not destroyed but only enlarged identifying itself with all others as a compact unit whole, *i. e.*, to cultivate all the worths (in the sense of energies) of life so as to make it blossom into the Infinite. And the Infinite, according to the former, should be studied not by destroying but by developing the infinite aspects or the worths of life in full. This sort of life becomes a constant source of joy, strength, curiosity, beauty and example for the world. And there is the potentiality of infinite aspects and development in every life because it possesses in itself the seed of infinite existence, knowledge and bliss which some day or other will evolve itself to

infinity. So one should not hate or slight any life however insignificant and low it may be. Here there is no excuse of privilege. It is all nonsense. What privilege do you want when the same Lord atma is dwelling in all? Oh, what a folly! Privilege on your own self? Oh, that is the lower yourself in the public esteem. Nay. For this knower of self, every thing pleasant or unpleasant is mine and nothing but mine and therefore good. Because, who blames his own goose? And, on the other hand, the latter seeks eternal and absolute life by wholly tearing off the false elusive screen of *mine-ness* and *thine-ness* which hanging before us universally obstructs our seeing one absolute I (Self). Follow any method and raise yourself from the ditch of bondage to the height of Freedom and be a man in the world.

· So this *will-to-Sachchidananda* = Atma or I.



APPENDICES.



(THOUGHTS IN THE WOODS).

That the (individuated) atma or ego (in its unpredicated and simple form) is undivided, pure, perfect and, one with the whole universe. It is absolute existence, absolute consciousness and, absolute happiness i. e. *Sachchidananda*.

The individual or predicated ego is a result of combination or molecular composition i. e. the body-consciousness. Innumerable molecules together compose a body. And each of the molecules has an independent existence or individuality. Hence there's the consciousness of I in each. Now so many molecular I's make for a whole, a separate ego-entity of man which we call soul. It lasts so long as the bodily composition lasts. So that it is perishable and not real. The Real and Indestructible One is but just behind it or the essence of it of which the latter is but a reflection. From the standpoint of simple "I," the real and the unreal both are identical and imperishable.

I + body-consciousness i. e. when Self is identified with the body which is the basis of all worldly as well as religious actions is called egotism I + Johnson (i. e. I *am* Johnson) = egotism.

Maya is nature-power (or mind so to say) of the absolute "I." So Maya and "I" are inseparably one. This inherent power of "I"—a will to express its reality in cosmic beauty and sublimity—evolves the world (so to say) by dividing and multiplying itself in numberless so-called

individualities. The partite Maya or power is called individual mind in our own language.

It is for the above reason, Maya is said to be never created or to have no end and beginning as she is always existing as nature-power of "I" and therefore she has no independent and separate existence. What we call mind or Maya has also its certain individuality or *I-am-ness*. So only "I" exist here and there, nay, everywhere.

To explode this false notion of duality as there is a separate world or Maya apart from the Self or "I" consequent upon illusion which is also styled Maya secondarily, to identify oneself with the world is self-knowledge or Self-realisation. And illusion is born of combined causes *i. e.* of the actions of Maya. This illusion or *avidya* in Jiva or the individuated Soul displays him all sorts of phantastic dreams of heaven and hell, God and the world, vice and virtue, creation and destruction, father and mother, long and short etc., etc. When Self-knowledge dawns on one's life all the dreams vanish and only "I" exist being freed from the trammels and fetters of the so-called titles, appellations, denominations such as omnipotent, omnipresent, omniscient, all-merciful, God, Dispenser, jiva, man etc., etc., which man is in the habit of attributing to the Truth of "I" and consequently gets it caricatured and manufactures a God or so out of the materials of mind.

First becoming and afterwards being of all else.

In the preparatory period of becoming there are some stages and sub-stages of the progress of knowledge.

And from these stages, from time to time arise the storms of lust and grief, anger and anxiety, short comings and bigotry, prejudice and superstition, jealousy and humbug, pride and arrogance, i. e. all sorts of vapourings and forthy ebullitions of lower motive or sometimes those crimsoned and gilded by the higher motive according to the different developments of the progressive stages of the knowledge. The latter is called the divine inspiration or communion or the like.

The vapourings may be good or bad or the admixture of the both. It is clear from the study of the life of different prophets and saints whom the world has since now produced.

But in the period of Being there is no such as the above. (We do not mean by the phrase "no such" the total cessation or destruction of Maya and her offsprings the so-called vapourings rather than the blunting of the edges of them as we proved that Maya is nature-power or Atman. So it does not justify the total destruction of her.

Becoming is the stage of adjustment (from the standpoint of finite existence) whereas the Being is the stage of adjustedness. The former has duality or at least a smell of it and while the latter has destroyed all ideas of duality from the root. The former does not possess complete adjustedness so it is flickering and tottering. This is why it has no fuller rhythm or if it has, that is not lasting but temporal. Hence no lasting capacity which excludes real beauty. On the other hand, the latter has attained adjustedness and capacity and therefore is in tune with Maya always and for the reason has lost the consciousness of duality i. e., of separate existence of Maya

or the world ascribed by her centrifugal power. And therefore, the knower of Self sees here all blank, of the *Nirvikalpa Samadhi i.e.*, Seedless concentration. *I* am then emptied of all ascribed qualities as the self is ever free from time and space which make *me* (apparently) earthly.

The knower of this knowledge of Being (super knowledge) swallows up the world-pill and assimilates and digest it and distributes and sends forth its power or secretion equally to all parts of his existence and thereby remains invigourated as one being second to none.

Here there is no sense of limited selfishness and therefore no sharpness.

A life of this highest realisation rules and controls the whole universe simultaneously, harmoniously and, unopposingly and unopposedly. It then regulates the world just as a clock does itself neither lovingly nor hatingly nor indifferently but, Becomingly *i.e.*, from the standpoint of the admixture of all the above, so to say.

Self-knowledge has two parts Becoming and Being. What gems of *Sachchidananda* we may gain from the lessons and life of Becoming are of less value and variety, of importance and beauty, richness and universality than those we may gain from the lessons and life of Being—the superconscient life.

The former is a life of (Mumukshü) Hansa and the latter is a life of (Siddha) Paramhansa. One is worldly (still) and the other is spiritual. But the practice of Becoming is false and illusive. It is rudimentary lessons for the so-called schoolboys. False and illusive because the struggles in the cause of Becoming also consist in Maya.

Illusive knowledge is deceptive. Having it in view, it is called in philosophical language Maya—looking but not in reality. But genuine Maya is but nature-power of “I” (Self) which is absolutely impartial. This, like water, takes on or dons whatever form is given to. This is why it is looking but not in reality. These extraneous forms arising from the innate principle of “I” (Atma) attract life towards the outside, hence it seeks reality out side. But the reality does not lie outside. It lies, at best, inside. The outside is just like water in mirage. So it eternally deceives human life that seeks the reality outside.

Man has not been capable of knowing this world of Maya inspite of his life-long labour and research. Ah! his life-long mountain-high labour to solve this chimera, the riddle of the fairies about world, life and God has simply failed to staisfy him though revealed to him from time to time a few pebbles af knowledge of more or less value at the shores of that infinite ocean of existence, knowledge and, bliss.

What man can do being blind-folded to the light of self within more than this with a frail soul and fragile body and within a short span of mortal life.? On account of our ignorance we boast and burst, fret and fume under the jugglery of self-sufficiency and think the world as short as our palm.

What can we know about the world and life and what conclusions have we about them up to now arrived at.? Our success and research from the days of creation will but speak for it. We have been quarrelling and fighting like children all along the life of humanity about God, man, religion and, the world. We conceal our thoughts. We

oppose free and unobstructive and progressive life. This is the harvest we have reaped from our fields of labour.

Halt, Oh man! Do not trouble your head for the solution of the world and God which are like the error of snake in a piece of rope, water in mirage, lo, Maya. So how can these be possibly answered or solved out when these are chimerical, imaginary and, illusive? Just during dream, mind is the seer, seen and, act of seeing or maker, made and, act of making. Mind is itself the *trio*. Hence there is the relativity between the dreamer and the objects dreamt-of. And relative things are regarded as one and the same. This is why during dream there is no knowledge of separation between the dreamer and the objects dreamt of. Simply an identified flow of knowledge of different pictures goes then. Who will know when the dreamer and dreamt-of are identical or results of the same thing? Similarly, the prover of the world and proveable (the world) or knower and the object to be proved or known are relative as without one, the other cannot be brought into account. There is prover or knower but there is no object to be proved or known, no knowledge is possible and *vice versa*. Thus it is proved that to get knowledge, both are necessarily required of their separate entities. Again we have seen that one cannot be accounted for independently without the other so we take them as relative. And relative things, by rule, are inter-allied and inter-dependent and therefore identical. Are not the act of proving and proveable or act of knowing and knowable co-relative to the prover or knower? Identical things coincide in qualities with each other. The quality of the prover or knower must, by law, coincide with or reflect itself on the object to be proved or known. So how can we prove or know the world when we ourselves cannot prove

or know ourselves.? Can we prove or know ourselves.? Can we say, with an emphasis of certainty and, precision, who and what we are and when and how we came into existence? Can we see our own self or soul though it is very near to us? Are we aware of its particular location though it is dwelling in the body.? Can we say whether it is long or short, red or black, beautiful or ugly, wise or fool, this or that, here or there. Ho! ho! how the world will be proved or known as to its nature when the prover or knower himself or itself is unknown and unknowable.? The quality of the prover or knower reflects itself on the object-world to be proved or known. The object-world therefore appears unknown and unknowable to us. Consequently the prover or knower when entering into the analysis and examination turns into the provable or knowable. Thus the wakeful state in which the *trio*-the knower, known and, act of knowing appear as distinct is also a dream as the triple capacity of knowledge in the forms of knower, known and, act of knowing evolves out of the same knowable or reality. Hence no final conclusion about the truth of the objective world. Because, who will effect the conclusion when the prover or knower himself is the provable or knowable.? This is why the mystery remains ever unsolved and as it is.

Now what is that which binds the relative things together? Yes, what is that which commonly controls and regulates the law of relativity? The sexual indispensability of relative terms involves an unifying and cementing *element* about them: What is that *element* which like a backbone gives common support to the ribs of two sides of relativity.? It is our erstwhile to know that support which lends the common expression to relative things. Let us riddle this enigmatical question which puzzles many a person. And everything will be in light then.

The solid-seeming world is an expression of the First Cause or "I." And owing to the dividing principle of Maya and our finite senses, the visible world appears to us as partite and multifarious. Hence the idea of relativity abides in all our knowledge about it. So long the wave, for instance, was one with water there was no idea of relativity about it. The very moment does it come out from water the wave becomes subject to certain time, space and, causation. And under this condition if the wave thinks, its thought will be governed by the same law of relativity, i. e. owing to the limitation of time and space its existence will be polarised and it will naturally begin to think of two extrimities or duality i. e. smallness and bigness, long and short etc. etc. And consequently its thought will gain triple capacity i. e. will be divided into the modifications of knower, knowable and, act of knowing. But the triple capacity of thought or *reality* evolves from the same reality of water. Now, if the wave fancies to know the sea-water, the knower-ship will instantly by an involutinal process in contradistinction to the evolutionary process turns into the knowable (sea-water). Who will be there then to know the particulars of the sea? A universal nothing or ignorance hangs then all about the wave-life. The existence of wave consists only in the boundary lines of it *i. e.*, this circumscribed portion of existence gives rise to a phenomenal consciousness which is the thinking soul of the wave and beyond which there is nothing of the wave but water. Thus if the wave goes to know itself it is deceived by that. Living beings like the foregoing are familiar with the *trio*-knower knowable and, act of knowing owing to their existence limited and subject to time and space. And when one of the three is wanting, knowledge is not possible at all. Because our knowledge in a triple capacity belongs to the

very surface of our existence as we have shown above. It retains its triplicity so long as it deals with the finite things of the world-surface. Thus it is clearly shown that phenomenal life or soul is an outcome of limited time and space which are otherwise called Maya or apparently real. But when man starts a vigorous investigation about the mystery of the world and leaves the object-world and reaches behind it where there is none but the reality, the knower at once turns into the knowable and with it his knower-ship as well disappears. Ah! he leaves away the work which he so enthusiastically takes in his hand to perform in the very plain of triple existence wherein he catches the fancy to undertake it. Behind the existence of our knowledge of triple capacity, absolute Reality in the form of absolute Freedom prevails so there is allowed no imposing duty or work which is significative of imperfection and bondage. However the triple capacity of our knowledge is simply due to our limited existence as shown above.

Thus it is equally shown that behind the relative world in which we cannot arrive at a conclusion of any single particular object, the source of quarrel and fight, doubt and error, there is a reality. What is that reality? It is "I" (the Self). It is the truth, the principle of one-ness which works between all relative things and ties them on to a common hook of unity. Oh, lo, I (Self) am that *element* or hook to. This is the unifying, the fundamental basis of relativity. It is the source of life, power and happiness. It is the spring of freedom, the destructor of bondage.

The palpable world essentially consists in relativity. And the idea of relativity gives rise to variety. So it is

power. The so-called polarisation of knowledge spontaneously occurs in the power of relativity. And "I" am, it is shown already, the turning basis of that power. So the power belongs to Me. The relative ideas of smallness and bigness, good and bad etc. etc. occur in the power of Me just like the pictures which occur in the dreaming mind. And the variety of ideas will ever take place. Because it is Power-assertive and positive of I-am. In the self which is beyond the relative world, there is nothing of the sort to trouble us. But in the relative world, you cannot hope to taste the fruit of happiness without tasting the fruit of misery in next moment.

Mortal life simply flourishes in the interval of relativity. This power of relativity shows the man all sorts of variegated pictures by letting them fall on the screen of I. This is why we think of the becoming and miss sight of the being of I just like the passengers in the running trains who mistake to think that the trees, fields etc. on the both sides are running. But the becoming is never objective. We ride on the crest of Power and Ignorance and are prone to think in certain time and space that it is objective. But truly speaking it is essentially subjective. The objective is but illusion. All else is subjective or knowable as we have so far proved. This is why in our philosophy the question of Maya (as a separate and independent entity) does not arise. We hold all is play of the power of "I," nay, all is "I." Here there is real freedom and in the world of relative idea there is no real freedom.

So give up all idle talks of fathoming the depths of the world. Know and enquire into the Self the Reality alone. There you will find all solutions for all knotty

questions about the world and God. Go within and leave all superstitions. In that unfathomable iridal depths you will discover and realise all sorts of valuable gems which will richly embellish your life and knowledge with exuberance of lustre and luxury of a great *mogul*, so to say.

All other talks in contradistinction to Self or "I" are marked off as not-self. The belief in this not-self only entails misery and bondage on us. Our five senses only attract the mind to the external objects. Those senses always play with the not-self objects. Beauty is pleasing to the eyes. Sweet voice is delightful to the ears. Tasty edibles are delicious to the tongue. Sweet scents are alluring to the nose. Delicate touching is gratifying to the skin. Thus maddened by them, man incessantly hankers after the pursuit and possession of the not-self objects. As a result man becomes attracted and attentive to the object-world outside and misses sight of the Self inside. This is why the Upnashida says. "He enters the dark region who worships not-self object." God, heaven and all belong to the category of not-self. The talk of it does not contribute to our life, knowledge and, happiness with which we are exclusively interested and concerned. Know this I alone in which you will find the profuse of life. Here we are all, Hindu or Musalman, Christian or Buddhist, Jew or Zoroastrian, man or woman, black or white, Asian or European,—one and equal and strung on the same holy thread of I-am. Behold! true Brahman is he who has worn this sacred thread (or *Kasti*) of OM (I-am), of one self-hood across his life finite or universal and sees in his body the so-called innumerable *Devatas* (gods) of the Hindu as well as Greek mythology. Yea. In his body the whole humanity is manifested. Nay. All lives from mineral to man like so many

Devatas do abide in his body. Is not individual life a miniature form of universal life.? Simply by reason of our self-ignorance we ignore the truth. Our analysis about the world reaches and ends up to atom. We began to believe that atom is indivisible. But now with the progress of knowledge Science says that atom is divisible as well and goes beyond and discovers there what we are called electron. What is atom is nothing but an aggregation of electrons which are "in a state of inter-locked motion" like the motion of stars and planets of a Solar system. "The spaces between them" (electrons) according to modern Scientists "are enormous compared with their size as great relatively as are the spaces between the planets in the Solar system. Each atom may be compared with the solar or steller system as containing a number of bodies rapidly moving in their orbits." So according to this Scientific belief the universe is full of solar or steller systems. What motion or force or magnetism or gravitation or energy works to regulate the telescopic Solar system is also working identically in a microscopic atom to regulate the electrons. How amazing and marvellous is it to think from this scientific discovery that our body as well is composed of countless microscopic solar systems so what wrong is there on our part to say that it is but a little universe. Truth is there whether you know it or not. Lo ! whom shall we reject or accept, love or hate, then, when I am all else.?

Here there is no second or third person to talk to, to quarrel with, to be jealous of and, to collide with. Here there is only First Person of Singular Number in the universal Me.

Hence the worship sanctioned by this New Dispensation of *Pan-I-am-ism* only consist of self-love, self-knowledge, self-existence, self-help, self-enjoyment, self-adherence, self-containing etc: etc: And for the unimpaired and unobstructive *in-and-out* flow of them the following golden piece of morality as "He who sees himself in others and others in himself does not injure himself by himself" which is gathered from the Gita ever-invincibly helps for support of the construction, management and, order of the society and life planned by the Dispensation.

The constant promotion and cultivation of them is indispensably necessary in order to make our life well regulated, beautiful and, fresh throughout. And the law of it should be noticed and studied in the order of Nature's course.

Hence the willing and learned self-sacrifice or say self-immolation or to say otherwise self-renunciation which is but a result of the faithful practice of the above will not appear to any as bounden, obligatory and, irksome task rather than automatic, interesting, delightful, consoling and exerciseable, is indispensable.

The law of self-immolation is an important item in the works of Nature. Living beings know it or not but the law irresistibly and inflexibly rules the destiny of all life on earth. By its benefit and help the process of evolution cum-involution works on. So it is the lot of life.

When one willingly immolates oneself on some purpose noble or otherwise to the advertised notice of the world one is praised to the seventh heaven and our's act is called self-

sacrifice. All life immolates itself always and on some definite purpose as well is not noticed by the world because of its utter ignorance about it. But the immolation of this kind or that is ever done willingly, purposely and nobly. Sacrifice which soothes the pain and misery of the people and only concerns a certain society or nation is held in esteem by the world and is called noble and splendid. Why not the sacrifice though unknown, silent yet indiscriminate and which helps the process of the world's evolution and supplies the needs of Nature in her most noble and sacred task of co-ordinating things in right order i. e. of feeding, creating and developing life at large in good earnest will be held in similar esteem and even greater? The immolation of an atom or an insect is by no means inferior to the man's. Rather is it more praiseworthy than man's as it is silent, important, unselfish and necessary contributor to the working of Nature's plan.

Minerals sacrifice themselves to vegetables and vegetables to animals, and man and, animals to man and, others and, man to other animals worms, birds and, insects. Man accepts the sacrifice of vegetables and animals and thousand kinds of microscopic living beings and unseen insects in eating and drinking and breathing and various ways. If they refuse to sacrifice themselves to men, their (men's) living will be then impossible and they have to leave this world with their *goods and chattels* for good God forbid. The idea of this sort of *political strike* may not enter their heads because I am also one of them. However true to them, man also in turn sacrifices himself to them. He has given away his body to others equally to be eaten up. The mosquitoes, bugs and lice make a sumptuous feast of human blood and thereby quench their thirst and hunger. Besides those, there are innumerable worms

living and walking and thriving in the body. There are bacilli of infections that live on the vital organs of the body. (See modern Bacteriology). There are countless living beings floating in blood-veins and feeding on one another. Thus the body of man is taken for an hour by the countless living beings and worms wherein they live and eat. Thus the eater and eaten, sacrificer and sacrificed in the order of Nature turn into each other. The process keeps the wheel of evolution to well-work on. He seer and seen, eater and eaten, sacrificer and sacrificed, all one and the same. Because the sacrificer becomes the next moment the sacrificed and the sacrificed in the next moment the sacrificer. Nature keeps her stock exchange always ready supplied and full. Countless animals and organic beings are sacrificed and lost for the production and protection of your food which was sometime ago in the form of sacrificer or eater and afterwards it will be again the same by entering your body and becoming one with you. Thus the cycle of evolution goes on continually and eternally. None can stop it. To dare to stop it or to go against it simply brings unnecessary misery on man. Nay. The traffic of mutual immolation for the preservation of the world's evolution will be bartered willingly and in the light of the imperishable Atma by each other. As we take the lives of others for our vital protection and preservation so we as well keep our body and life giving away to others for their similar need. It will be equally clear then that the man's sacrifice at the need of the world is not only praiseworthy and boasted and worth quoting but also that of the so-called insignificant living beings, worms and insects which so clearly feed and construct his body. The sacrifice of a man passes with a volume of praise, brave claptraps and well-dones behind him but the unselfish and silent sacrifice of the poor microscopic ones passes quietly.

unheeded, neglected, unpraised and unrecorded by human society. Ah! Selfish is human life! Only given to his own ease. But the both are equally important to the life-evolution. Yes, the both are the mighty expressions to the two extrimities of minuteness and vastness of the existence of Me. Each in his own place is best, unique and, important. So why there is the one-sided view and consideration? But the knower of Self (or "I") holds everything whether microscopically minute or telescopically big, in equal esteem, and importance. None is escaped of his or its service to the evolution from the eagle's eyesight of the *Jnani*. Having understood and studied the mystery of the world-evolution, Jnani, the knower of the science of I (Self), will rest on the oars and let the life-boat freely float away in the currents of *Niyati* (the law which regulates the universe as well as the destiny of mortal life) never resisting, cringing and, craving the ways of the law of evolution, convenient or inconvenient.

Self-immolation after the meaning of the support of evolution is what we call in another way self-worship. When it is done under *Tamasic* or *Rajasic* temperament it turns into the display and ostentation of finite or individuated egotism (soul) productive of all sorts of nonsense and botheration. But worship done automatically *i. e.* in the order of Nature and beyond the compass of egotism, from the height of universal oneness is called *sattwaic* or pure or of balanced or equal temperament free from the doubts of this and that shopkeeping, idea. It is full of measured love, knowledge and, perfumes of the good qualities. Hence it is done from the infinite and universal depths of oneness of life.

We serve our different bodily limbs mechanically *i.* from the depth of our nature's necessity though that in limited way. Nature impells us to do although to our unconsciousness what service do we lawfully owe to her. We cannot in spite of our tricks and stratagems avoid her compulsion. And after close perusal and observation of the course of her we come to see to our awe and wonder that what is regarded as nothing but imposing and bondage and thought to be earnestly put aside from our onward path of life is at best helping and promoting to the better turn of a freer and broader page of happiness and more general and interesting life. So it is better for us to work in the dictates of Nature's course and that is possible when one begins to live in a greater spirit of existence. One sees then what is offered or thought in duality in finite life is received in non-duality in higher or universal life.

So self-service of this sort which we mean by the term worship in order to edify the *significative status* of the work is not a substitute of slavery. Nay, it is a delight, a worship. It is a healthy exercise for self-development, self-expansion and self-purification and not a trick or stratagem of a diplomatist or politician or dogmatic religionist whose search-light of knowledge and love does not fall beyond the circle of his limited vision and activity. So it possesses no ambition. Where is ambition in self-worship? It is a hobby of a politician or an aggressive man who is after material success only. Self-worship only begets two issues—goodness and happiness. And goodness means regulation *i. e.* rhythmic cooperation adjustment etc. *i. e.* learned and wise obedience to the laws which govern general life. This sort of self-worship is not possible as is meant for here without the proper and satisfactory solution of the abstruse problem of the mystery

of *Niyati* (the modus operandi of the Law which regulates the universe.)

Ambition consists in the performance of success. And success lies in the attainment of an object which is unacheived. So it is a sign of weakness and hollowness of life. This is why it is purely worldly a sectarian consideration which begets necessarily the hobgoblins of competition, struggle, egotism, self-idealisation etc. etc. So it is diametrically opposed in concern to Self-worship.

Is anything unacheived for the Self.? Self is said to be absolute *Sachchidananda*. What is there, therefore which does not belong to it.? "Attaining the Self, no other else is desired."—Is told by the wise. So a man of Self-realisation serves (not in the usual meaning of the term) his world-body not under any consideration or plan of success or gain. It is a materialistic view. Contrarily, the knower of the self does not serve but worships for worship's sake *i. e.*, in the order of Nature without lending thought to loss or gain, mine and thine, here or hereafter, good or bad etc.. He works for work's sake. He enjoys *Sachchidananda* for *Sachchidananda's* sake. Because he knows at heart that he (self) is mere witness that he is eternally pensioned off from the worldly actions, so to say, and rest in perpetual repose so he does not any way identify his self with any worldly concerns, which limit the self by developing itself in egotism. He does not falsely claim the authorship of Maya at any time. What happens, he knows, happens from an inevitable necessity of the Law's regulating the universe and that is for his own maintenance. So it is the Law of Maya which urges his senses, body and, mind on to action. And this is for the promotion of the Law. So he does not

take into consideration the so-called good and bad, pros and cons, embarrassment and delight which may appear unto him during the performance of *Niyati* on the stage of his life-theatre. The 'pair of opposites' belong to his Maya and not to "himself," so he gives over the charge of life to her. And he becomes calm and quite and devoid of any kind of responsibility. He becomes a recreative pensioner from the rotting office of change. Hence "he" is uniform and intact. Thus it is proved that Life is good as well. It is shown then, that the truth is not only Life or Power or Good but all the three together. It is Life plus Power plus Good. This is why we have so far concluded that the fundamental Truth of the world is *will-to-Sachchidananda i. e.*, will to live + will to power + will to good or happiness \times "I" or Atma. Or to say otherwise—there is one universal "I" which is existence or life, which is knowledge or power which is happiness or good. So these are not separate things but aspects of the same truth or "I." And the worldly objects are the various ways of expressing that life, knowledge and, happiness at the feet of me (universal). Those who have powerful eyes see the Truth face to face and those who are spiritually short-sighted only take the worldly objects as spectacles to see through. That's the difference. But the Realisation is the goal of all and both are doing that although in different methods.

To serve in the spirit of worship is to live. If one wishes to live one must serve in the spirit, one's body in various ways. One clothes it, feeds it, bathes it and makes it sleep. Besides these, one does good many works for the good health and comfort of it. And why.? Because there is a personal vital interest underlying the serviceable worship for one's body which is again interlinked with one's

life. Because one's every item of so-named service for one's body sends forth vibration to the three-stringed fiddle of Truth of Self which pours into one's ears the sweet harmonious notes of *Sachchidananda*. It delights one and one hears it in absolute calm and cries *enchore* with cheers. So one's so-named service even for one's own body is underlaid with the same *will-to-Sachchidananda*. This is the motive power which compels one to serve one's body variously. Similarly, if one wishes to live better life we mean universal and ever-present *Sachchidanandic* "I," the invisible bird for whose maddening three-fold sweet note, the sorrow-stricken soul from within all else cries day and night "once more the heavenly song of—, O Cuckoo Divine." One must similarly worship the whole universe in the true sense of the term. It is not a matter of obligation and bondage for one rather it is a matter of joy and refreshment therefore we call this sort of service by the word worship. The body is inseparably connected with life. So in the good of body, life becomes good. Contrarily, in the bad of body, life becomes bad. Accordingly nobody lacks in enthusiasm and interest in serving body which means administering tone and tenor to the Self. Who feels or thinks it a matter of bondage or trouble as to take a peg of brandy or such stimulant to invigorate and refresh his exhausted nerves and stooping mood.? Does one likewise feel or think it a bondage or improper or void of charming and interest as to serve one's world-body who has evolved one's little *ancestral body*, and sentiments much higher and is feeling a continuous flow of life from mineral to man *i. e.* filling in to the brim the whole universe?.

And we know by experience when the very service is done to our body out of a *Rajasic* or *Tamasic* temperament

the consequence is not satisfactory and we simply suffer for it, and thrown on a vortex of utter chaos and confusion.

Maya serves under this *Sattwic* temperament, *Avidya* (individuated Maya) serves under *Rajasic* and *Tamasic* temperament and mood

In the former there is no bondage. In the latter there is bondage.

The former service seeks only universality and the latter geographical, social, ethnic, political and physical particularisation and limitation. The former therefore turns into true Religion while the latter into plotting politics and foolish bigotry. The former is for the collective upliftment of mankind as one life and the latter for a group or sect. The former comes from a fullness of heart and the profundity of universal life and realisation of a *Pan-I-am-ist* and while the latter from unripe, incomplete and half-full life of a dogmatist, a sectarian religionist, a patriot or a party-man of any professed and registered school of thought due to narrowness of views and outlook and insufficiency of pithy imaginations, yea, from the so-called jingoes after phantoms of secular name and fame, national life and wealth.

Moreover it is due to the partial realisation of or nibbling at the truth through the twi-light of self-realisation and as a result man discovers the truth in parts. According to some the truth is Will to Live. And others hold, it is Will to Power. Again some believe, It is absolute Good. Thus there are also the conflicting conceptions of the Truth in the philosophical world as in the religious world. Still those are the ideal conclusions to which different philosophers of the different parts of the earth

have reached. But the Truth is neither 'Will to Live' nor 'Will to Power' nor 'absolute Good.' It is but a half-truth. Where is life 'without power or power without life? Life and Power are co-existent and co-relative. Is it not wrong therefore to say that there is only absolute Life or absolute Power. Again where is absolute Life or Power without Good. Absolute thing becomes by nature and rule, unchangeable and imperishable. So it is free from the office of Maya. Behold! This sort of self-service is a regular programme for the free, unobstructed, cosmoramic and beatific enjoyment.

Man enjoys Sachchidananda, himself is Sachchidananda and ever wills Sachchidananda no doubt in the mundane life but that misunderstandingly, narrowedly and, obstructedly and when that done consciously, understandingly, and, broadly and, without any petty selfish gain in view it becomes a religion to him.

Man, nay, life cannot live without Sachchidananda. For this Sachchidananda, the world has been fighting and struggling all along. Ah! it is the sweet chinking sound of money—the melodious concert of a full orchestra. Without this our life is but vapid, tasteless, dry and, meaningless jargon. It is the poetry of life. The process as how to enjoy that Sachchidananda in its true nature i. e. not confined to any particular body, society, country or nationality but universally i. e. not under any superstitious check placed unnecessarily upon life by the false injunctions of scripture, custom, usage and, religion but purely, unobstructedly, rationally and, self-adjustedly is self-service in the edifying word of worship.

The idle imaginations of man productive of impious and narrow mind resultant of ill-set molecules in the formation and construction of life are thought to be great telluric flourish. But it only persuades one to live upon the aggressive attitudes which naturally give rise to ambition of the *will to power*—the one legged view of real life and thought will be put an end to when there is peace and reconciliation between the Higher and the Lower motives of human nature.

Religion, ethics, materialism etc., have been teaching man from long to keep alive the quarrel and strife between them. Religion teaches as usual that the Higher motive should destroy and domineer over the Lower motive and so the materialism just the opposite. Hence life goes by hitches and without real development, beauty, grandeur and, harmony. Because, thereby the root of trouble is not extracted but only trimmed of its twigs and leaves and nothing else. This is why man loses adjustment and the tone of life.

Man has understood this defect and wrong no doubt and also thought out a specific for its cure—the specific of *Ahinsa*—and declared and preached it to the world at large but, alas, that in an obscure, haphazard and unconscious manner. The voice was heard but not understood aright. The medicine was taken but misapplied—one for another. *Ahinsa* (non-injury), should be practised and exercised here between the said two motives. They should be brought into a sweet mutual agreement and concord nay, if possible, amalgamation. How can the higher motive develop without the help of the lower or the lower without the help of the higher? Can the mind develop freely

without the free play of the senses or the senses without the help of the mind? Can the Self, the Root-cause be realised without the world, the unfurled banner of the King?

Owing to this abiding enmity, each is forgetting its own mission, office and duty and is developing gradually isolated, apathetic and foreign and more that, more does one become strange and opposed in ideals, actions and, fancies than the other. And the gulf of isolation as a consequence goes more and more widening instead of narrowing and thereby ruining the hope of its being ever bridged over. Oh! Practise *Ahimsa*, if it is to be practised at all, here and here only. Their mutual concord and unity will but relieve life of painful hitches.

Man has attained *Nirvana* when he has destroyed and subsided all nefarious desires and ambitions of destruction and domination, heat and dust from the clash and collision between higher and lower motives and brought about a sweet agreement between them. *i. e.*, when he escapes this delusion of difference and its consequent errors and miseries by resorting to the unity.

Lo, here between the said two motives treaty should be signed. The so-called treaty between nations and nations is mere external and superfluous. The treaty between the higher and the lower motives which for eternity are set apart and at variance will really insure peace and prosperity of man on the earth. The improvement of mentality is real and solid improvement of life.

A stag in the fable admired his horns and blamed his slender legs. When a hunter came, his legs saved him

but his horns killed him entangled in a thicket. So what is bad helps us sometimes and what is good destroys us.

Atman sprouts forth in various forms or bodies to realise its nature infinitely variously. It does not begin that out of any whim or fancy or egotism or of nothing. It does that by Law of its nature. Nay. It is in that state from eternity. So the beginning or ending of anything is an idle talk. Fire burns by nature and not that egotistically so the beginning or ending of burning is meaningless. In like manner Atman appears in the garb of the world by its own nature, and not by egotism and—that through eternity. As there is fire so there is combustibility. Identically speaking, there is Atman therefore there is the world. It is simple logic.

Egotism is empty or almost empty and, above all, an extraneous and passing principle. So it has want and therefore it has perfection in view. But not so with Nature which is but the flow, the exercise, the fullness nay, the being of a thing, so to say.

Wherever we find matter, there we find *will-to-Sachchidananda* as wherever we see fire there we find combustibility which is equal to will-to-burn. It is by nature and not by egotism. When we understand the truth by the former meaning and significance, we avoid a great danger, destruction or somersault of life and when it is understood by the latter we commit and as the world has been committing all along an egregious folly and let our life run between two fires and as a consequence it results in deadly war, hypocrisy, party-jealousy, diplomacy etc the worst weapons of physical life.

The above nuisance takes place from duality—from the belief that *Sachchidanand* is apart from man and it ought to be achieved. But *Sachchidananda* is not to be seized nor is it apart from any life. Rather it is the being of all life. It is always achieved. Life is ever unto it. So the question or aspiration of *becoming* is meaningless and the outcome of ignorance and egotism. It is consequent upon our looking to the outside and as a result we miss ourselves and see dark all about and once looking within we may restore the lost life (though apparently.)

Liquidity of water=a will (or tendency) to liquify (*i. e.*, to fulfil the office of water) which is water.

So will-to-liquify=Water.

Combustibility of fire=a will to burn. (*i. e.*, to fulfil the office of fire) which is fire.

So will-to-burn=Fire.

Touchability of air.=a will to touch (*i. e.*, to fulfil the office of air) which is air.

So will-to-touch=Air.

Maya of Atma (Brahm)=a will to *Sachchidananda* (*i. e.*, to fulfil the office of Atma) which is Atma.

So will-to-*Sachchidananda*=Atma.

The question here as is shown from the above formulas is not of seizing it (*Sachchidananda*) but of enjoying it and how to enjoy it.

Now the perfect enjoyment lies in the universal absolute freedom and un-obstrutiveness. Real life flourishes and thrives on absolute unobstructive enjoyment.

This enjoyment of *Sachchidananda* is encroached, curtailed and narrowed down by useless religious and social *dont's and shant's* and by geographical and ethnic egotisms and limitations. Hence man as infinite by nature voluntarily rises and revolts against those meaningless and imposing limitations of life and therefore there is the rise of ambition, aggressiveness etc. There will arise no such undesirable phenomena if man is allowed to live and let live and enjoy in the infinite and universal *Sachchidananda* by removing those negative bars on life.

Once upon a time, two men went to a mango grove. One forthwith engaged in talking to the gardener about this and that information relating to the garden and its products while the other in the meantime climbed up the trees one after another and began to eat ripe mangoes to his heart's content. A certain time came when the gardener asked them to leave the garden as he would go away by shutting the door of the mango grove. Upon this, the one began to repent that he had not tasted any mango and let the opportune time slip in mere talking this and that, whereas the other began to laugh at his folly. Identically we pass our days in useless fighting and quarrelling and a time comes when (Mr.) Death appears and closes the life-door telling us to leave it forthwith. We begin to repent and sorrow and find ourselves quite at sea.

It is a sin no doubt to realise truth in parts rather than in whole. Partial knowledge of truth falsifies the

truth itself. Know the truth in fullness and in its entirety yes, as it is and never in halves or parts otherwise it is better to unlearn it. Because a party man or teller of partial or half truth becomes a liar by necessity.

Why do we not accept and admit our existence as universal? Truth lies on the surface. Every one can see it and pick it up who takes trouble as to run on it. I, I, I—every where, above and below, here and there, right and left. The world is full of I's and made and composed of I's. $I=I$ —be it of this body or of that. It is the only truth which is not demonstrated and established by the votes of evidences of senses, inference and, testimony. It is the only undoubted truth, unvoted and undisputed truth which we universally come across. Who is there, who denies himself? If any body indulges in disputing by denying himself, his very denial of himself eloquently proves that "he exists." Because he is the invariable knower of both the cases or conditions as when he affirms or denies himself.

For example, Ram says I and Hari says I. Ram is black, tall and ugly-looking. Hari is fair, middle-sized and beautiful-looking. Let us here strike out the unequal parts of the above two persons in question in a manner of mathematical equation and take out only the common parts of the both. $I=I$ and therefore Ram is equal to Hari.

Oh, do not take or accept this "I" in parts. To realise it by instalments is a sin, to speak of it as such is falsehood, to live it in this way is an eccentricity from the truth. Let us only live know and enjoy this self and we shall see there is no maya, world, God, man and the variegated scenery of

this, that and other things. All nonsense is banished f good. Their falsity will be verified. Their superimpositio will be demonstrated. Oh lo, "from death to death goe he who sees diversity in the self"—exclaims Upnishad.

Atma is simple existance. It has no knowledge of ma or animal, heaven or hell, virtue or vice, God or Goddes. father or mother, world or relative, friend or foe, sun o moon. Afterwards man hears and learns of them from outside and begins to believe them like a parrot which ca utter what it has learnt from its master.

People glaringly err and mistake to profess to say tha higher good or goal of life is annihilation or anæmic apathy or stoicism. It is not still the real or general expressio or interpretation of life but only one-sided representation of it. The real and general expression and meaning o life as we have proved and made clear from the title-meaning of the book is *Sachchidanand* and will to it which signifie. absolute living, knowing and, enjoying—not that egotistically and narrowed—selfishly but universally and superbly.

One must who has life, live, know and, enjoy which together is equal to will to *Sachchidanand* and that either passively or actively or ingoingly or outgoingly (along the path of *Nirriti* or *Prariti*). Now the choice of either depends upon one's inherent nature or arrearage of *karmas* negative or positive accumulated in one's nature. The different selection or choice of mediums for expressing the views of living, knowing and, enjoying is due to the possibilities negative or positive set by the same nature in one to work, that is, due to the accumulaton of *Karmas* or retentive energies in one exhausted or still continuing in momentum

resulting from the laws of evolution-cum-involution of mundane life. So it matters little for one if one persists in or renounces the so called world when one has once realised and handled one's life in right order. It is no wisdom therefore to denounce or decry the means which is only a medium of giving vent or publicity to our *Sachchidananda* and which helps one for realising *Sachchidananda* "I"—be that in activity or passivity of life or in the bustle of a busy world or in the dead solitudes of the forest. There is no compulsion bordering upon any life for following any particular line of self-expression. Rather one should strengthen and develop it in a way that it may help others as well in the same manner and for same purpose—but still more efficiently. Because both the lives are thrown differently by the same Law of *Niyati*.

Real nationality is not forced and sectarian uniformity but willing and universal variety.

Real uniformity is not of the external but of the internal. Universal and real life lies in living the variety for its Uniformity. Mankind should be uplifted from the present bankrupt condition of capacity on to a level of existence where he can live multi-headed, multi-legged, multi-tongued, multi-handed, multi-eyed, multi-nosed, multi-eared, multi-mouthed, multi-faced, multi formed etc. of the famous Vedic description of the Universal Purusha (*Virat Purusha* or *Viswa rupa*). From this stand-point of all existence he can command the whole psychology of human life. This is real uniformity.

The philosophy of helping or doing good to others tells us to help one in a manner that one may receive that help

gladly and conscientiously. We are, no doubt, in a habit of helping others but in ninety nine cases out of a hundred we think that that help goes to others' pocket rather than our own. Hence we can not help indiscriminately and selfdeniably. And as a result of that we help in a narrow minded and miserly way. However we should think on the contrary that the helping others will but fill our own pocket. Because, am I not in my illusive plurality equally reigning and dwelling in all lives, and controlling and directing them, from mineral to man as the fundamental source of life, knowledge and, happiness? All lives are nourished by my fundamental existence from which everything is produced like mother earth which feeds vegetables with her nutritive sap. How can a man injure his hand or leg when he comes to know that it verily belongs to him? how can he be weighed by a shop-keeping policy in his treatment towards his own bodily limbs? In injuring any of his bodily limbs, does he not injure himself? How can he injure others or our sentiment of helping others be ruled by a shop-keeping policy when we come to realize that they are mine?

Without self-knowledge no morality can have any lasting effect upon the nature of man. Real morality is neither sacerdotal nor evangelical nor customary. It is at best intuitional. So it is not the creation of any human agent but it is inherent in the nature of man. Who is not affected by the ills and maladies, social, political or religious, physical or mental of man? Nature of man is spontaneously responsive to the external calls but owing to the so-called dogmatic morality engrafted upon it, it gets dull and less sensitive.

Our vision is blasted by the vain-glory, failings, sanctimonious, piety and damping morality of man so it can not see into. But when this *some-thing* which we call man, the target of our mine-and-thine sentiments and thoughts once surpassed and penetrated, will be duly recovered and translated from the ditch of duality to the highest pitch of unity we will see then only "I" reigning in the multi-coloured clothes of mundane multi-formity, becoming neither good nor bad, neither deteriorating in value nor in import, rather in the glory of them.

From there height of the self one sees all is the *Sachidananada* and unto it. One then further sees the same I dwelling and enjoying infinitely variously in the so-called bad as well as good in vice as well as virtue. One cries out like Avadhut Dattatreya that "My actions are not guided by the considerations either of self or not-self nor is it inspired in a mood of apathy towards men and events. Motives of utility or of non-utility do not govern me. Right or wrong, good or evil, freedom or necessity, knowledge or ignorance (creations of individuated Maya) do not exist in my luminiferous self or being." One neither hates loves nor any body. One renounces then obstructiveness as neither protesting this nor loving that. One then only lives, knows and enjoys and let others equally do that.

Behold! one then cries out whom shall I call Indian or American, Russian or English, white or black, man or woman, Hindu or Christian, friend or foe, sister or wife, father or mother, preceptor or disciple, God or votary, good or bad, when "I" am all-in all. So the considerations of such a self knower do not outweigh and govern his actions of life as these are all illusion—in truth or reality there is but "I."

Renunciation or *Samnyas* means to renounce all the social, political, religious, geographical and ethnic interpollations of life wrought by the hand of Maya and to stand upon the only secure and granite rock of "I" and to only live, know and enjoy there-from irrespective and indistinctive of all other else.

We go to administer certain medicine to others but it is by nature injurious to them. We cherish certain idea which we sincerely think good and act under and accordingly but it is itself superstitious, false and, mischievous.

It is a sin to lay hands upon any one's nature or demand of nature in the name of doing good to him. What power have you to do good to others if they themselves do no good to them? It is destructive politics or religion or morality which sanctions this. The good or cure does not lie in this way or direction but in the other, that is, when man will be helped to walk in his own nature.

A robber who is also unto *Sachchidanand* will cease to practise robbery not by intimidation, penal laws and the like but when he is helped to walk on the path of absolute *Sachidananda*. Were that a fact, the so-called religions and ethics in the forms of injunctions and laws then could soon stop the anomalies of life.

Does the bee hum when it gets honey? So is the rule with other similar cases. One goes astray or enters into a bye-lane or nibbles at this or that

thing simply because he has not found the royal road. Doing good or help does not mean that it should be after the programme or the choice of the giver or doer but it should be, at best, after the needs of the recipient. In following the former process, it results in all sorts of convulsions and following the latter, it helps the evolution of the man's life and it is the real doing good or help.

None dies. None is bad or deteriorates in value or usefulness. To think otherwise is superstitious and wrong. Everything in its place is best and useful. An atom as well as a big body, good as well as bad are both equal and alternate glories of that infinite and universal Self. So in discarding or neglecting either of the pairs of the relative opposites we are discarding and neglecting and lessening our own self and its beauty, grandeur and value. Afterwards man hears and learns of them from outside and thus begins to believe them. This is why he begins to pay greater attention to the external world—the bosh and nonsense born of the hydra-headed Ignorance and forget the internal, his essence of “I am.” So our all knowledge excepting the simple and pure consciousness of “I am” is false and super-imposition. Let us therefore, serve ourselves under a knowledge and notion of absolute singularity and one-ness of life for greater and increased life, knowledge and happiness which are in their one-ness and same-ness, our Real nature.

That universal self (I) has bodied itself forth in so many countless names and forms like spectacles to see its own cosmic grandeur and glory, power and plenty which alone point out to its eternal and everlasting life knowledge and happiness. Now to go against the cry of the soul is a

sin. And to make a bad use of our life as living confined to particular society, politics and religion or geographical, ethnic and physical *mind-and-thine* notions is to disfigure the truth and to injure our devine rights and cause which are ever of greater value than the secular.

To serve this cause as by virtue of constant and continued cultivation and promotion of the cause of *Sachchidananda* in the true sense of the terms is the real worship—a living and loving offering at the holy feet of Atma. Here, for worship, no temple or church, mosque or synagogue, flower or fruit, prayer or priest, God or heaven, scripture or ceremony, is at all necessary. Here, worship consists of the items of self-service—(service by the culture of increased life knowledge and happiness at the feet of Atma the universal self-hood) self-knowledge, self-reliance, self-devotion, self-faith, self-adherence, self-love, self-independance, self-determination, self-help, self-fulfilment, etc.

This self-service is otherwise called Atma-Sadhan for the spiritual efflorescence of real human life.

Now to serve this great cause, self-regulation is absolutely necessary which is also a part of Atma-Sadhan.

Thanks to our ignorance, we frame rules and laws to govern and regulate our life and care little for the natural ones which are already framed to by Providence. It is for the reason we have marred a great deal of the gloss and glow of our life and have rendered it as stagnant as pool-water. And as a result of that we have deviated from and become less sensitive to Truth and Nature. This is why our life cannot work in tune with Nature. It is the

greatest misfortune on our part that we do not study the purpose and constitution of Nature and grope in the dark of ignorance blindfolded by our laws and regulations. It is for this the evolution of man is unnecessarily delayed by the meaningless obstructions and interventions. We frame laws and rules, no doubt, for the attainment of greater happiness, liberty etc., in society and body-politics and refuse to believe in the efficiency of Nature. But the organising efficiency of Nature as she deals with the infinite capacity of organisation in the sacred discharge of her duty for the necessary co-ordination of the infinite variety of phenomenal things in her stock and for their proper control, freedom, harmony and unity of treatment is far superior to ours. She exercises the measures of larger and greater harmony, equality, liberality, freedom, toleration and prudence than we because she daily controls infinite variety of things. Her disinterestedness and selflessness in policing are highly maximum and commendable because of her infinite satisfaction and capacity while ours is very minimum and poor because of our notorious imperfection and incapacity. She manipulates things from their own sides while we do from our own. Lastly she governs by principle and we by limited interest and ambition. So one can expect greater justice from Nature than from man. In Nature there is no excess and if it is there, it is very very little and rare. Symmetry and harmony only characterise her throughout. Because in her there is absolute liberation and unobstructive out-look of life. And what little excess we happen to see here and there in her is only due to a matter of pure contingency and construction but it regains normality immediately. By her inherent capacity and potentiality of sterling order she improves the state of things to gradual

harmony and normality other than increased excess and disorder. What excess and disorder in the state of phenomenal things used to happen during the infancy of our planet, for instance, do scarcely happen now. It is marvellously improved and controlled to order and harmony. But have we been capable by our own control, rules and, laws to improve our excessive and disorderly habit of life up to now? Ah! not even near to the normal state.

It is our folly that is cutting the vitals of our life. We deal and are accustomed to deal with the limited variety of things therefore our possibilities and activities of life are very little and scanty. We do not like, nay rather fear, to look to the other side of the horizon of our life. We throw off the broader out-look and catholic spirit of dealing with the larger variety of things. Consequently we can envisage those things which we have already got into our heads. If any event of unknown character in course of things happen to front us, we fight against it, because we do not know it, and therefore cannot tolerate its presence. Its peculiar foreign presence jars on our super-sensitive nerves. Thus from our limited life and capacity we have lost the best virtues of man, such as toleration, liberality, equality, freedom, etc.—the virtues, the best parts of human life, that strikingly ornamentalise man. Hence we can not, to our all intents and purposes, improve the state of things in society and government. By egoistically seizing the control of nature we have made a very long departure from her and as a consequence we have rendered our life as weak and artificial as possible. Our so called deficiency of life can be again made up by only Returning to her.

Re-adjustment to nature is true religion and it is the every effort of life. Here there is unbounded freedom, liberality, toleration, happiness and power. And in eccentricity from nature there is only measured freedom, liberality etc., which in their turn give rise to all sorts of obnoxious consequences such as conservatism, bigotry, weakness, superstition, prejudice etc. Lo, re-adjustment gives us free, healthy, harmonious and flowing life and eccentricity gives us just the opposite such as diseased, limited, disorderly and stagnant life. If it is for the sake of freedom we quarrel and fight, fret and fume, groan and grine, struggle and strive, form government and society, why do we then oppose men and women for its free exercise in their daily life? Who can contradict the blessings of the exercise? So let them all exercise it at will and pleasure in every sphere of life but that only under one condition and that is this, that the exercise of freedom which literally means for the preservation and happiness of life on earth will not spell an attack upon any life. Because any process of operation presupposes a goal or an aim. And if the process or method goes against or abuses the goal or aim for which it is alone meant is thought to be awefully misunderstood and misapplied. It will at once throw the practiser of the exercise of freedom off his balance of life. Thus the blessings of freedom will be simply lost upon him. However, manger that, freedom is utilisable and exercisable under all conditions. Freedom is freedom. It is the soul of life.

The present state of things or psychology of life is not so developed as to allow the exercise of larger measure of freedom. The body of man developes from boyhood to manhood but the mind of the boy scarcely developes to the

mind of the man. And where is real life, knowledge and, happiness without perfect freedom? The present constitution and stature of man physical, mental and, spiritual are, for the reason, distorted and stunted.

So under this unfavourable circumstances it is no wisdom as to overthrow all of a sudden the present system of life and society though destructive to the free exercise of larger measure of freedom. The exercise of freedom essentially consists in education. Proper education serves as the dumb-bells for the exercise of freedom. So in the preliminary, the so-called dumb-bells should be regularly and delightfully exercised by all. The strength will come of itself to the muscles. The fight of freedom should be fought out boldly, constantly and nobly under the present state of things and the so-called limitations of life will take to their heels with great reprisals--leaving the ground quite clear of them.

Freedom at best consists in the recognition of human rights to do, nay, the rights to enjoy.

Regulation of life is impossible so long as man does not study and readjust himself to the nature's laws and work in conformity with them. Thus the secret of enjoying and achieving greater and larger extent of life knowledge and happiness consist at best in becoming harmonious and obedient to nature yes, in becoming as natural and less artificial as possible. Our end of life on earth will only blossom into a full-blown flower when we will be able to sit in our own self-governing nature, that is, be thrown in our own independent lot.

Life should be governed by its own nature and not by any other artificial rules and laws, customs and usages, binding duty and fashions—governmental, social, moral and local. What is the use of an additional governor when our nature it-self fulfills the very office? It is simply waste of energy. We do not believe in efficiency of nature therefore we unnecessarily fear excess and what excess we are afraid of from such self-governing life is due, no doubt, to our self-doubting habit, born of long standing imbecility and dependence. On the contrary, there is no fear of excess of any sort as Nature her-self takes care of her-self. It is owing to our going against the needs and orders of Nature that she falls short of taking proper care of her-self. Who is there on earth that wishes by nature to drive headlong into recklessness? Excessiveness, recklessness etc., are all outcomes of imperfect freedom, encroachment of vital growth and insatiable desires etc. These undesirable phenomena arise owing to the fact that this side of life is never studied, developed and, exercised by man. Suppose, I feel certain want—of any kind; my nature is in need of it, and if that want is duly supplied and fulfilled, my nature then does not revolt or go off its balance and perhaps it may not feel its need in future and if this is once denied it leaves a gap or weakness as it were in that part of human structure and may at any time give way to excess or recklessness under similar circumstances promoting to it. This is the secret of human unhappiness. Because man is not free in any walk of life—social, moral, political and religious. He has no choice and voice even in the management of his own little kingdom and nothing to say of other things. He can not freely express his ideas and thoughts which

agitate in his mind in fear of public criticism and persecution so he becomes a liar by necessity. And who makes him a liar? It is the society. Thus all sorts of offensive phenomena that from time to time trouble and embarrass human life have their roots in the encroachment of freedom, consequent upon superstition and ignorance—the rank weeds and thistles that prick human life from all sides.

Other lives such as mineral, vegetable and, animal are found to be more regulated and harmonious than men, because they are very near to nature and directly governed by her. Hence nature helps their evolution.

They have no vaunted education of any university or so-called efficiency of modern society and government, still what efficiency and experience do they display in the orderly management of affairs and life is simply wonderful. Do they not enjoy larger measures of liberty and happiness during the course of their life than we?

Real education or efficiency practically consists in the conformity with and mastery over one's laws of inner life without which a life would become an utter chaos and confusion; and outer life is simply a relative production of the inner one. Hence it is governed by the same laws but only relatively. We are thrown off our balance when we do not owing to our egoistical idealisation of our efficiency or anything of the kind conform to those laws. The bitter experience as the result of the throwing off the balance of life, that is, of lost paradise immediately teaches us a good lesson. We then understand our

follies and failings and go back with our tails between the hind legs so to say, to once more conform to her laws and consequently happiness return to us again.

However man must abide by and be rhythmic to the laws of nature and abandon unnecessary resistance because in the ideal and model of nature there is no excess or eccentricity of any kind written whatever. When disobediently we follow nature it simply becomes a cause of affliction and trouble instead of harmony and happiness unto our life. O ! our life will remain ever pinched in the iron grip of Maya so long as regulation or readjustment to nature is not acquired. Hence no dawn of *Sachchidananda* upon life.

Sachchidananda should be sought here in the earthly life. It is idle to talk of this—worldliness or other-worldliness when *Suchchidanand* is everywhere, here and there, far and near. Atma is omnipresent, so it has nowhere to begin from or to end to. It is quite impossible for I to go here or there To think so is a superstition. Where am I not? Is there any place for Atma to still fill in? Circle begins from there where the fingers already are. We need not therefore walk up elsewhere to draw it. Similarly we shall see our nature not from this or that place or world as the primitive theological superstitions would have us to believe, but from the very place, body, or world we are standing and living in. Every life should be and practically is at best a centre with an ever-elastic tendency to infinite expansion and growth. Because, is not the Atma, the sole centre of life? We should not therefore neglect and despise the world and life altogether. Here in the mortal coil we are to carry out our mission to fulfil and realize one universal self-hood, so we ought

not to throw off the environment, the looking-glass given to us for first knowledge and acquaintance of universal or synthetic self-hood. Hence to serve the ways of *Sachchidanand* on Earth the environment is absolutely necessary. How without any environment one can possibly grow and develop? If there was no life or world how could we know and recognise our nature and aim? So it has also a purpose and necessity of its own and that must be, no doubt, to our good and happiness.

Heaven and Hell are not to be thought to have located anywhere or to be reached by any physical or spiritual vehicle. That is a primitive religious idea or superstition. This crude form of belief is going to be dying out as the time rolls on but still there is a considerable lingering hold upon the gaping credulous. Let us explain Heaven and Hell from the mouth of Milton's Satan who seems to be wiser than the modern world replete with science and philosophy. It is as this :—

“The mind in its place and in itself
Can make a Heaven of Hell, a Hell of Heaven.”

Self-knowledge is Heaven. Self-Ignorance is Hell.

Atma is imperishable, immutable and everywhere. So where and what we are there and that we shall be evermore. It is all Maya therefore to say that this or that life or time is for the self. It ever exists in fullness. It has no knowledge of past or future time which is mere superimposition due to the limitation of the present time. Past and future times have therefore no independent existence which are mere imaginary lines drawn upon the presence of “I am.” Is the self or existence wanting in any of the three times? Is not the simple I indicative

of unconditioned presence? Let us therefore take the time by the forelock. Let us work out our aim and end in the present and present time only without paying much attention to the past and future. The past and the future times will take care of themselves.

But the world that we despise and denounce is the world made of morbid and sneaking attachment and hallucination, mine-and-thine thoughts, binding duty, frivolous love, sectarian limitations etc. etc.—the world worked into by our own thoughts and ideas, imaginations and fancies according to our taste and choice. As a result we have been caught up in the world-net spread out by ourselves and cut off from the rest of the universe. This artificial world composed by our dreams and fenced round by our reminiscences has kept the truth far away from our vision. Hence the diversity appears before us. Out of this error of objectivity we selfishly live, know and, enjoy our little worlds from outside the limits of our Real Life. It is for this there is no satisfaction and no end to our living, knowing and enjoying. Satisfaction or satiety only gains its perfection in infinite living, knowing and, enjoying.

What is life if it is not living? What is knowledge if it is not knowing? What is happiness if it is not enjoying?

We live, know and, enjoy in a limited and obstructed way therefore we are thrown into the vortex of endless troubles and afflictions physical or mental. How can we live, know and enjoy the real world which is obstructed by the distance of our so called location? Between us and the world of truth a (transparent) veil of Maya hangs.

And owing to our ignorance and folly we have been thrown far away from the truth. This is why our vision is obstructed by haziness born of so called distance and have failed in getting advantage of the transparency of the veil. Nay, only by returning or nearing to Nature or Maya we can peep into the world of truth. Alienation from the Nature would not accomplish the end. Only complete naturalisation and harmonisation of one's self with her will accomplish the desired end.

To realise *Sachchidanand* in (earthly) life one should become the real self, the very existence, the heart of the nature-world. Ho, ho, what a mystery!—Is not Atma to speak the truth, the I-am-ness, the essence of Maya? Oh, the world is the very miracle of Maya. Hence Atma's as well. Why do you, o men, run after miracles in the outside?

“Maya is insurmountable”—so says the Gita. She overtakes him by her magical wand who is ignorant of the mystery and science of Atma. One can easily throw off her hold and neutralize her enchanting powers if he is clever and goes one step farther behind; and himself can overtake and catch her in his grip.

She catches hold of those things only which pass under her nose. She cannot see turning back. Here is a weak point in her.

Now she has existence if she exists at all and that is very reasonable because who feels chagrined in this 20th century of enlightenment and sans-cullotism to grant her an honourable place in the comity of nations? So how can we deny the big world *in toto* like pocketing a robbery

in broad daylight when we see, touch and smell it? Nay, she appears to us so long as we look at her from outside. She vanishes when we enter into her and become one with her existence. Her appearance or position thoroughly changes just like the fact you see streets, ways, parks so long as you stay beneath the hill. These disappear from you when you climb up to the top. Well, if Maya exists—will not that existence necessarily and possibly be I am! *Eu-out, sisto, sistere*—to make to stand. There is something as is signified from the derivation apart from Maya. Now to say from this side there is no Maya but I-am. All else is illusion. Behold, here is the point to strike. He who can attack her here at the centre may conquer her very easily otherwise by an attack from the front she is unconquerable and rather goes illuding one by her false and deceptive appearances changing frequently like a chameleon. For him, says the Gita, she is insurmountable. And for him who attacks her by claiming himself as the essence, the I-am-ness of Maya she disrobes herself of false appearances and falls flat at his feet and serves him ever obediently and faithfully. The self, pure and simple, exclusively reigns supreme then. It is why the Gita says “He, who knows and worships Me whole-heartedly, surmounts Maya easily.” Truly, by the knowledge of combustibility alone, the knowledge of fire cannot be realised.

Every one is found to be running after miracles of life, knowledge and happiness. They weep and wail when those things are not obtained or pass from their hands. Hold back o man! these are all illusions, dreams of the day, the mere show of cinema. Know thyself. Dive in the infinite and become the I-am, the self, pervading all Māya, yes, by infinitely expanding and enlarging your elastic nature. You will achieve then all which you

desire to have. You will sing then in unspeakable joy and wonder :—

“ I am the monarch of all I survey ;
My right there is none to dispute.”

“ I am the owner of the spheres,
Of seven stars and the solar year,
Of Ceasar’s hand and Plato’s brain,
Of Lord Christ’s Heart and Shakespear’s strain.”

“ It is I who raised the Sun from out the Sea
The Moon began its changeful course with me”

He rehabilitates his own original static state and equilibrium becoming in tune with the infinite and shines forth through the stars, moon, sun etc. etc. and all lives, young or old, rich or poor, touchable or non-touchable, man or woman, king or peasant, mineral or vegetable, oviparous or viviparous, lover or loved, sinner or sinned, ruler or ruled, here or there, ugly or beautiful.

He feels and conceives his magical I-am in everything else. The notion of duality is blown off to nothingness. No world. No Maya. No God or Heaven, this or that. No false and superimposed relations of parents, brothers, sisters, wives, husbands, and others—the superstitions which the Prophet brand religions have put in human system to grow freely and as a result of that man imagines a Divine Father or Mother whose children are the mankind and they are brother and sisters to one another. Thus the patented religions teaches us nothing more than the animal sentiments and therefore hardly raise mankind higher in spirituality. Their vision does not transcend the

limits of father or mother, whether in secularity or in spirituality. Therefore those are nothing but the family religions and made by family or domestic ideas and notions. Here Vedantism teaches to discard all those superstitions in spirituality or in secularity and see only one-self everywhere and from this view point to deal with the secular as well as spiritual life of man! Only I and nothing but I. Thus he delightfully soars and soars aloft in that highest plane or region of singularity, gradually missing sight of variety of name and form. "All, all are gone, the old familiar faces." He has thus been adjusted to and one with the universe. He then lives, knows and enjoys becoming the synthetic being of all else, organic or inorganic. His movement of life is purely mechanical like the assimilation or digestion of food. The affairs of his life are controlled then by the inherent principle of self-regulation. He has then escaped the dangers of death and disease.

Thus the state of an ideal man who sees himself and nothing but himself cannot be much described in mortal tongue. It is unspeakable. "Beyond the speech and mind"—says the Upanishad. This is why the Shastras dismissed it without further prolixity by mystically saying "findeth he who findeth." "The world hears, sees and speaks of it in wonder again some by hearing, seeing and speaking do not understand it at all"—so says the Gita. For he does not then conform to any other than the laws of his own nature. Truly, has it been said in "Sankhyasar" that "He is devoid of any prayer, salutation, worship and object of worship, duty or object of duty and puzzles of scriptures, such as Shruti, Smriti, etc." His every movement is holy then.

Now all religions and philosophies roll the ball, at bes against this finite and *mine-and-thine* world. From thi side they say all is illusion, all is false and painful. Is no this *mine-and-thine*, sugar-coated world essentially illusive and false and water in mirage, that is purely mental creation, a mere soap bubble, yea, a day-dream, lo, a monstrous blank ?

Everyone of us is creating a world of his own and living and knowing and enjoying it after his own fashion. We, like the frog in the well of the well-known story, are always thinking that there is nothing beyond ours. Thus our knowledge does not go beyond the boundary of our little existence. Indra, king of the gods, had once to come down on Earth and to live a porcine life. He, in course of time, got a sow-wife and a lot of pig-children and thus cut out a regular porcine world and began to pass his days in perfect comfort and ease wallowing in filthy mire. In the meantime, feeling his long absence in Heaven, the gods were anxious and set out in search for their king. At last, they found him out in a certain porcine family wallowing in filthy mire. The gods were thunderstruck, as it were, in surprise having seen their King, Indra in this way. They asked him to return to Heaven leaving all such nonsense. Whereupon, Indra said in reply "He was quite at home there, here there were his wife and children, he passed his days in laughing and talking with them, he was in perfect health and happiness, what trouble had he that he would leave this Earth and go to Heaven, nay, he would not." Upon this, the gods thinking Indra in bad plight, in the iron-grip of Maya, ripped his porcine body by a point of mutual consultation and, lo, Indra came out laughing and saying what a dream

had he had. And afterwards he went up to Heaven. Rest was alright. Thus here in the same manner, we are creating man-world, animal-world, vegetable-world, mineral-world, etc. etc. and each is living, knowing and enjoying in the particular sphere of existence without any knowledge of the other. Hence there's the limitedness of views, activity, movement, knowledge, and outlook of life.

In the ignorance of *Sachchidanandic* Atma, man has taken some form (of clay) for a mother, or a father, a brother, a son, a wife, so on and so forth. Ho, ho, all is superstitious, false, and imaginary. These so-called imaginary points on Atma that make for a line of world and upon which we quarrel and fight and tear hairs. But, alas, none stands upon the self in its universality where there is everything and at the same time none. Mystery! he is really happy and free who understands this mystery in its true light

This world made of *mine-and-thine* thoughts, dreams and fancies, the house of cards for the children's play which has destroyed the one-tenth of our life, knowledge and happiness, was only renounced and kicked to pieces by the great and wise men like Buddah, Christ and others. They realised the infinite and universal self as the source of *Sachchidananda* and therefore threw off the false and little one which is carved out of it so fancifully decorated by the art of *Maya* as to lull the children to delight to daily with the so called dolls to sleep over truth. They broke away by strength of renunciation, the so called world-prison, and plunged into the universal and there felt out the highest synthesis of absolute *Sachchidananda* and

accordingly lived, knew and enjoyed it in fullness becoming the "I" (—am) of all else. What a superexceller joy is it when one conceives *Sachchidananda* in tune with the Infinite? Is not then the finite *mine-and-thin* world a mere fiction and a fable for him? To live, know and, enjoy simultaneously and: equally in all lives and bodies irrespective of, colour and creed, country and climate sex and sect, and for the reason living, knowing and enjoying infinitely variously and therefore it is very interesting, elaborative and wholesome rather than that in a certain life or body which is monotonous, narrow and painful, is truly and infinitely excellent, grand, glorious and immense, where there is no rise of noxious ambition and want because of infinite satisfaction and contentment of variety and of the knowledge that everything is *mine* and *I* and therefore none to resist or fear and hence in perfect, plenty and fullness and that is possible when one can stay only leaning upon the pure and simple "I"—the general basis of all. Ah, poor people, why don't ye take your political and social stand here on I rather than on dust such as India, England, America etc.?" This way you were playing treachery with the truth, mind ye. History gives witness that your endeavour in this way has been ever fruitless. That Rome is gone, that Greece is gone, that Carthage is no more, and recently the Germany of the ideal of Pan-Germanisation is also gone hopeless and insulted because she only realised and understood an one-sided aspect such as "will to power" about the absolute truth which is not only that but in addition is "will to life" and "will to happiness" and therefore the ideals of Germany only swelled in vain glory, ambition and soulless material success Hence put down by nature. It

was purely unspiritual. Oh, give up the false and fatuous stand. And on the basis of *Sachchidananda* that is "will to enjoy" the spellings of "will to life," "will to power," and "will to happiness." *I-am-ise* or say, spiritualize the whole world. Here fight is not against any established government or ideal, foreign or national, white or black but against superstition and limitation of life, social, moral, political, religious, literary, artistic, and diatetic. Here the fight is not for any political crumbs and lucre nor is it a fight narrowed down to and focussed for winning or wrestling a few acres of land such as this country or that like children who fight for toys amongst themselves from any ruling government but it is a fight for the realization of *Sachchidananda*, behold, for the greater expansion of life towards the universal, for realizing from so called obstructions yes, for freeing the path of life from all sides that impede the way-farer, yes, here the fight is to become what man is, nay, what life is therefore it is the most formidable fight ever known in the history of human experiences. The fight has its own peculiar method to fight by.

People cry of self-government, home rule, democracy, and republics. Is it, we ask, an institution of real freedom, an organ that gives vent to real *Sachchidananda*? Nay, where is real freedom so long as it is governed by the theory of majority—minority? It matters little whether the government is foreign or national, but the disease is there still. Mark. It is just like a Dead Sea Apple which is unsavoury to the taste and beautiful to the gaze. Human discontentment rankles in the system of such a self-government or democracy, so there is no hope for attaining *Sachchidananda* here too which is vaunted so much and

placated all about and earned with the profusion of blood.

However apart from all this, it is far from being an impossibility and impracticability there is a sure practical side of it. May be, there are numberless lives of different tendencies and temperaments but notwithstanding that fact there is a unity, a practical side, and this is the I, the common uniting principle in all life, significant or insignificant. It is this self or Atma, the common Dispenser and Providence in its infinite capacity and potentiality governs, controls, and provides all life from behind. Am "I" not a sole regulator of all lives? Do "I" not regulate by my innate principle of regulating power, the sun, the moon, the stars, man, vegetables, minerals and all? And so many predicated I's are so many subliminal mental beings or gods or different forces or reflections of that unpredicated pure, simple, superconscient and universal "I" or Atma behind. Those countless, superficial I's or egos or individuated souls, here and there, above and below are just like so many horses always provided, governed, and reined in, converged towards by their superconscient "I," the grand centre without circumference. All great men of self-realization lived, knew and enjoyed simultaneously the whole universe and reigned in and curbed the unbridled passions of mankind from that centre, that elevation of life, that superconscient self which the Gita calls the Father, Regulator, Purushottam etc. of the world, and thereby they, though did not work physically like an ordinary man, did infinite service to mankind. That was the form of their worship—becoming one with the whole universe. They did that in an infinite and universal *mine-and-thine* notion, so to say. They

became one with "I," the regulator of life, the Purushatman of man, the Father of the world. So that its infinite capacity or power was theirs and thereby they served the ways of the Oversoul as their law and therefore they were not fettered by limited physical *self-consciousness*. Hence all *thine*—notions used to keep aloof from them. Everything was *mine* to them. This was accomplished by an identity with the universal variety of things *i. e.* by spiritualizing (I-am-ising) the life and the world.

Now the superconscient I or Atma as possessing infinite capacity and possibility and as *impossible—possible-making Maya* has for its nature allows all variation. There is no such event or thought as is disagreeable to Atma. Hence no throwing-off—the balance. The superconscient self is alone eternal, infinite, and imperishable and therefore all other thoughts are mere dreams unto it. It is for this reason it does not oppose any variation as it can be of no account for it. Before the self there is no good or bad as it is living all stages and degrees of life, knowledge, and happiness. For a limited conception of life etc. good or bad exists because, owing to the variation of time and space and this is possible only in limitation, human nature varies and with it, its system of thoughts and interests as well varies. What knowledge one receives in one's limited sphere of life may be opposed in nature to that which other receives in his similar limited sphere of life. The result is opposition. This opposition (of ideas) ends in a sense of mutual good and bad. This misrepresentation may be righted while life is universally enlarged and identified.

When the truth is rightly understood, one will see that the life of self-realization is no more a cause of destruc-

tion and danger but a cause of construction and attraction. It does not breathe fire but peace. Only life, knowledge, happiness and regulation spring forth from him. The opposites are likely to spring forth from a life of shallow self-realization. Vessels full of water do not sound, only the empty vessels sound. So the excessive character of any stage of infinite existence reaps its own harvest, good or bad, and that goes to that part only. The superconscient I has no share in it, and to think otherwise is only Maya. We are thus, makers as well as breakers of our own destiny just like the mind which makes as well as breaks dreams and Atma as the underlying reality is witnessing all such plays of Maya without being the least affected and agitated thereby.

The aggressiveness or ambition if you analyse its cause has its root or germ in limitation or curtailment of rights to do nay, rather let us say, rights to enjoy. This enjoying instinct of life in every man born of *will-to-Sachchidananda* of which we have discussed a great deal drives everyone towards the infinite enjoyment and whenever it is ignorantly obstructed and checked by an imaginary social, political, religious notion of good or bad; human nature forthwith rebels. This gives way to all sorts of troubles in the shapes of war, revolution, protestation, crime, sin, etc.—the metamorphosis of bad. Bad transforms itself to sin in morality and religion, war in politics, crime in society. So social, political, moral and religious wrongs can be only made good if this curtailment of *rights to enjoy* is duly withdrawn.

We are in this world mere sojourners. When we leave this world we do not take anything with us back, even not

the most dearest and nearest. So why should we quarrel for nothing about those things which we have to leave behind sooner or later, some day or other? This false quarrel only embitters our few days of sojourn which we could by little exercise of discretion and prudence, right knowledge and wisdom spend in happiness and tranquility. So give up the policy of *the dog in the manger*. Let us enjoy the world equally and in perfect and indiscriminate co-operation and in a capacity of universal self-hood.

These are the *mantras* of the new dispensation when sincerely counted on the beads of human life will produce such magnetic power in the scattered and loose, discordant and distracted life of humanity that it will altogether unify it into a single life of same variation and temperament and eradicate all thorns of trouble and danger, limitation and bondage, unnecessary quarrel and fight, from the nature of man. Then the world itself is made a paradise of which the idealist and philosophers have been from long dreaming. The actual ideal may not be achieved but there is no doubt about the approximation approach to it.

Thus the variation of tendencies and temperaments in numberless bodies cannot be in the way of the conception and practicability of enjoying absolute *Śachchidananda* while in this body of clay, when every one is brought to realize the fundamental unity of mankind in the self or spirit, the common substratum of all that exists and when man, seeking and seeing the unity equally existent in all beings will give up national prejudices and racial animosities. He will cease to dominate or exploit others for the mere satisfaction of the greed and material power and wealth and be ready to recognise that in working for others

without any selfish motive or sense of personal gain (and if that, it is allowed in enlarged form) he really works for his own self for it is the real self or I that has assumed all the various forms and before such realization of the universal self, the unitary principle, the destructions of colour and creed, race and nationality, capitalism and individualism will vanish away to nothing.

Socialism is the way to universal unity and (political) nationalism is a stumbling block on it. Stationary society degenerates itself in a miser's heart and narrowed mine-and-thine notions therefore human is desired to be peripatetic; *i. e.* flowing. It will present an opportunity to mankind for truly mixing with one another and that is on a basis of mutual realisation *i. e.* for finding one's life in the other *i. e.* ourselves for ourselves.

A ray however feeble and faint may it be and turned asunder, has its root in and converges to the sun, the centre, the inexhaustible store of life. An atom however insignificant may it be has at its back the same unknown and unknowable existence. Reduce or cut it to pieces as the modern electron theory which even goes beyond atom and discovers electron, will do, a stage will come beyond electron even when you totally fail to reduce it further and when electroscope even fails to be further useful, atom and electron then disappear and you cannot know any more their whereabouts and, lo, disappear in the infinite unknown, and unknowable, the grand centre. Thus everything is best and infinite in its own place. So we should not slight and belittle any life. Is not the infinite *Sachchidanandic* "I" reigning behind and in every one and all? Ah, to refuse to recognise life is a sin, yea, to deny himself,

may, myself is a falsehood. Peter denied Christ (Emmanuel—the Góð with me) in fear before the Pharisees and therefore was overtaken by sorrow and repentance. Oh, don't slight and deny your Christ. We are unhappy and miserable because we always slight and deny ourself, our dear Jesu Cristo before the so-called Pharisees, the off-springs of Ignorance. Hence we despise ourselves of absolute *Sachchidananda*. Where is it in disunion and diversity? "From death to death goes he who sees diversity in the self"—says the Upanishad. Oh do not divide the self into parts. It is the most purest and dearest thing in the world. So it should not be *outraged* and *exploited* by us in the modern fashion. It is an insult to the Self which (insult) will but withdraw on us in course of time. So let us live one unified life of all humanity in the recognition of one single self loving, helping and serving all in a capacity as so many links or parts that make for a complete whole. Here there is true health and true happiness.

To give the world a new colour and life and added lustre, every one should be trained up to the virtues and nature of the superconscient self, that is, one must practise the virtues or merits that qualify the superconscious self as described already.

To enjoy *Sachchidananda* is simply to enlarge and unfold one's secrets of nature. Its realization does not lie in destruction rather in expansion.

The man should not be destroyed but will be only enlarged and expanded to infinity.

Preserve all that a man is made of or equipped with that characterise a man but only have them universal unfolded, evolved, expanded and enlarged.

Preserve selfishness but only universalise it that it may be purified of its earthly dross and dirt.

Live but only enlargedly that is universally.

Enjoy but only sympathetically and universally.

Feel and see in yourself the whole cosmos in magnificence (Bishvarup.)

“He who sees himself in others and others in himself does not injure himself by himself.”

He who has realized himself as expressed in the universe does not injure, hate, or slight any life insignificant and mean whatsoever as it is but his. Does one undervalue the service of his left hand in comparison with that of his right one? Does one hate or untouch his left hand because it does the work of a scavenger.

Identically an Atmagnani or a Pan-I-amist knowing all else as himself does not hate, protest, or undervalue any life because in doing that he is lowering himself. Thus he calmly bears the ravages of Maya and is always at pleasure to place himself at the disposal of others. He sinks all the differences and discrepancies into the lethe of oblivion thinking them as the vapourings of hypnotised self-doubting weaklings drifting at the mere breath of circumstances and becomes above the sense-world and plays the role of an altruistic world-teacher and standing above

the tossing waves of the world-ocean where men are falling in the jaws of the sharks of ignorance beckons the spell-bound humanity to follow him in his footsteps and save them thereby from the impending danger ahead.

Poverty of the soul is most humiliating and painful. Vedanta removes this poverty and feeds man fat of self-fulness. It infuses into one the dynamitic spirit of "I-am-God-the-regulator-of-the-world."

War and unrest will not go so long as man is not brought to stand upon his universal self-in-all.

The cause of war and unrest lies in the family or domestic difference of relationships. A certain European writer said that war is nothing but domestic quarrel multiplied. Quite true. Man is a conservative and superstitious being. He dreams in morality and religion what he thinks in the work-a-day world i. e. round his hearth and home. He learns brotherhood, sisterhood, fatherhood and motherhood at the home and only repeats them in the world of morality and religion also. He cannot do away with the domestic superstitions and therefore cannot raise themselves above the human sentiments in religion as well and when he is asked to shake off those fetid superstitious for viewing a superior life, he trembles in fear, gets heated in anger and blushes in shame. Oh down with those superstitions from the very roots and save the world from a spiritual fall.

Real freedom is then possible and blossoms on the life of man when politics, morality, and religion of the present-day-world that is as they are understood now will be realized, corrected or improved after the Vedantic ideals.

Freedom guarded by sword is not real freedom. It is mere show of the real.

The modern medical science says that after every seven years everything of the body including bones, muscles etc. changes and also there is a religious custom current among the Sanatan Hindus in certain parts of India that the body of some initiated God or Goddess in the temple as for instance, the Jagannath at Puri is changed for a new one after every twelve years. Why do you not, O man, change your morality etc. after the lapse of each age then?

Brotherhood or fatherhood or any *hood* after evangelical type but the Vedantic selfhood, cannot give the world lasting peace and goodwill, freedom and happiness. But no doubt, the archaic superstitious belief of brotherhood is a long step forward towards the approximation to the Vedantic ideal of the universal selfhood of man.

Any *hood* other than the ideal of self-hood involves difference and duality as regards the affairs of life from life, and therefore not the real expression of life and healthy development and happy march towards the absolute and real unity according to the true philosophy of the world.

So all politicians and moralists, philosophers and statesmen, poets and painters, priests and preachers, destroyers and constructors, males and females, anarchists and revolutionists good and bad, are contributing their just quota to the speedy realization and paving the royal road for the Vedantic ideal of the selfhood of man, of course that unconsciously.

Evolution starts from homogeneity to homogeneity *via* heterogeneity.

Absolute unity is the goal of life and its nature.

Self has no sex, nor is there any destruction for it. Why do you take it seriously to your heart then ?

Sexuality is bad because it is secularized. It is good when it is spiritualised (pan-I-amised).

The world has only a relative existence so each and every thing relating to it serves to advertise the nature of the self.

Every life is an emanation from the self.

Death is a bubble dissolved in the self—the all-pervading existence.

Re-incarnation (rebirth) is only re-emanation. Birth is like a bubble that comes up to the surface of existence. Water (existence) exist always and ever, before, during and after bubble-life.

So the embodied life is Maya, looking but not in reality. But existence underlying it is alone and ever true and real.

Self never dies nor is ever born. Forms are only garments sometimes put on and sometimes taken off.

Putting-on is birth. Taking-off is death. So there is no relative concern between birth and death. Just as there is no abiding connection between the different garments.

This merging and immerging (birth and death) take place by the inherent creative power (Maya) of self. The wheel is going on eternally; no end and no beginning.

The so called birth and death are only manifesting powers of the self. So these do not belong to the self or Atma proper. These at best belong to nature or Maya and therefore Mayaic or phenomenal.

Birth and death take place in certain time and space and by nature of things and therefore do not affect the self universal.

As every life is embodied Atma like the bubble on the river which is embodied water, so it possesses and is by nature *Sachchidananda*. And the nature of *Sachchidananda* is Maya a manifesting principle so there is the will to *Sachchidananda*, we find, in all life.

So it is always, by nature, pure and perfect, indestructible and all-powerful. No disappointment, no destruction, no imperfection, behold, I am the centre, the absolute *Sachchidananda* living, knowing, and enjoying variously and infinitely in all life good or bad, ugly or beautiful, pious or sinful, ignorant or wise, honest or hypocrite male or female. All are like different powers and different garments of the same man. There is none to regard or disregard. None can resist the self. None can kill or imprison the self. Invincible, lo, I being the I of all am directing and enjoying all life. The distinction of good or bad, sin or virtue does not outweigh my universal nature and thus we are saved from our earthly imprisonment. Atma is never polluted, slain, or chased. Blessed

and immortal is he who knows this wonderful spiritual science of the self.

“If the slayer thinks he slays,
If the slain thinks he is slain,
Both do not know the subtle ways,
I come and go and pass away. (Emerson).”

Self is matter as well as intelligence.

Maya is driving all without distinction towards the efflorescency of absolute life, knowledge and happiness.

Self is perfect freedom. Real freedom lies in infinite realization. Without the bracing air of freedom life forsooth withers.

So life, society, government, etc. will be unconditionally expanded and elastic towards the exercise of the perfect freedom.

Present-day ethics political, social or religious is a blight that eats into the heart of freedom.

All morality is fanaticism in milder form—a Damocle's sword hanging over the head of a freedom-seeking man. It may assume any day a fiercer form to strike his brother nonconformist,

The so-called moralist, politicians, and theological dogmatist and doctrinaires do to the life of man what caterpillar does to the leaves of the trees.

Man has rendered his life limited, distorted, boneless and powerless, cribbed and confined, a furnace of distress and misery by ignorantly binding and appropriating himself to useless customs and usages, rules and fashions, which only mar the beauty of life.

Having forgot the self man has lost the strength of mind and thus becomes a puppet in other's hand.

Out of error man has sold his Jesu Cristo, the grand universal self like Judas Iscariot at forty coins of earthly lucre.

To speak the fact of a phenomenal event in life physical, mental and spiritual is truthfulness and its opposite is untruthfulness.

To follow or to live one's nature is purity and the opposite is impurity.

What man lives and follows just in proportion to his nature's sanction is good, and the opposite is bad.

To abuse one's nature in any way or manner one feels pain is injury, that is, *hinsa*, and the opposite is non-injury or *ahinsa*.

To forfeit one's right (according to his nature) to speak or live is stealing or "*steya*."

To seek or live upon one's favour or mercy unnecessarily and unnaturally or out of weakness physical, intellectual and moral, is *Parigraha*.

“Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness, not varily the eating of flesh.”

Nature should be made the general standard of living life and it should be governed, judged, lived, and read from the standard of its own nature.

Oh, what a wonder our ignorance has made a fetish of ourselves. We give the world education, morality, religion under a pious intention as to enlighten and uplift it from its present condition of depravity and degeneration as if the world is in need of us and we are its trusted custodians. This pious intention has directed us in opening so many social, moral and religious societies and bodies into the world. Each of the reformed societies and bodies is placating and advertising in tri-coloured bold characters from the one end of the world to the other and is piously thinking that it is thereby doing good to the world, lo, checking the world from going straight to eternal perdition. A Christian thinks that the salvation only lies in Christianity and so a Mahomedan or other religionist as well. The moralist also thinks the same as the good of the world lies in strictly adhering to (rambly-pamby) morality. Thus each according to his life and light and pious belief is holding his own against the other and hurling denunciations and vituperations on the heads of those who do not believe in his faith. The advocates of different sectarian beliefs and faiths whether religious, political, social or moral, that profess and pretend to be doing good to the world shake hands with one another under the above spirit.

Ah poor man ! does the world need you.? Can you to your all intents and purposes and to your utmost improve or degrade the world a jot ? There is no dearth of such men in the world, as evil incarnate or as good incarnate. But have they ever been successful in converting the world into either ? Many like Archimedes might have fruitlessly thought over their plan and at last breathed their last on the wings of imagination, and that is all. The world has from the day of creation given birth to good many philosophers and sages, prophets and priests, and equally on the other side cheats and robbers, evil-doers and mischief-mongers, but it is neither absolutely good nor absolutely bad still. It is the same world as it was during the time of Christ or Krishna, Buddha or others, or say of so called mythological ages of the Sanatan Hindus, such as golden age, silver age, and copper age, and it will be the same in the present iron age and in the other similar mineral ages to come. It is beginningless and endless. So it is an exhibition of nonsense as to say that Hinduism or Mahommedanism or any similar *ism*, morality or rationality, or any similar *ity*, brotherhood or fatherhood or any similar *hood*, democracy plutocracy or any similar *cracy*, anarchy or diarchy or any similar *archy*, or philosophy or theosophy, or any similar *sophy* will improve the world. It will go its own way. It needs help of none.

So the best way to help the world is to drop off the so called prerogatives of life, yes, to withdraw the monopolized guardianship of the world, and make grow equally the higher and the lower motives in an atmosphere of absolute freedom, unobstructiveness and toleration. There will be no more friction between them. They will be

friendly to each other and conjointly contribute to the general growth and happiness of life. The mankind will then restore his lost stature and manhood.

The world is but a relative existence of that *Sachchidanandic* I, so it is an object of enjoyment as we know by experience, that all visible objects remain in the relation of enjoyer to the enjoyed. So this visible world must be an object of enjoyment for some one else which is at present unknown and unknowable. And is it not that for the self? As in evidence to the fact we see in all life the same cry of will to *Sachchidananda*, that is to become *Sat*, *chit* and *anand*, and in the absolute the "to become" converts itself into the "Being" of *Sachchidananda*, i. e. the whole thing-in-itself. Here there is the perfection of life.

Now the translation of will to *Sachchidananda* will be in the phenomenal world a will to enjoy. Does not the word "enjoy" sum up itself of *sat*, *chit* and *anand*? Does it not signify a combined feeling of existence, power and happiness in the enjoying?

Eye wishes to see, ear to hear, tongue to taste, nose to smell, skin to touch. It no doubt shows and proves a will to do or a will to become: But it is not enough. It is a very superficial philosophical speculation. Meaningless doing or becoming is not a goal of nature. Rather it is an abuse of its purpose. It does what it is or it has or can.

Nature is always purposeful and not purposeless. For example, eyes wish to see, but that purposefully. It will

not see if it is not good or attractive, that is, if it does not give pleasure. So is the case with other senses. Thus it is proved that purposeful doing or becoming is another name of enjoying. The cosmic energy for example when properly preserved and used gives us happiness and we, as a result of that, enjoy it afterwards and when ill-spent and ill-used we suffer for it. So the will to do or the will to become is synonymous with the will to enjoy. Our every sentiment or feeling of action tends to do certain bit of that infinite in order to enjoy *Sachchidananda* which also means the expression of his true nature which is (is it not?) that—. So the true philosophy of *will to do* or *will to become* spells a *will to enjoy*.

This will to become developes from the Infinite Being in limited space and time.

What cohesion is known in physical science and affinity in chemistry, the word enjoyment is similarly known in Pan-I-anism or Vedantism . It unites together the so called fragments of human races and gives them a key for opening the closed-up secrets of evolution and involution of life on earth.

In the enjoyment, of course in the true sense of the term man is to find the true light of life. It has the pugnacious character. It keeps ablaze an enjoying desire in man which will not be satisfied till it has enjoyed the whole world. As it marches onward on the path of enjoyment along with it, it uplifts man from higher and higher planes a better enjoyment and man's nature goes by and by unfolding itself to increased possibilities for the absolute realization of infinite *Sachchidananda*. Without

this enjoyment the three principles of nature, such as, creation, retention, and destruction cannot play freely and therefore the man's possibilities for higher planes of existence remain undeveloped and shut up. This is why the man cries out. Oh enjoyment ! thou art my necessity once more to unfold my life into panoramic beauty and sublimity. O reserve me for another better enjoyment.

We like the word of enjoyment but we have not endeavoured to understand it, so it is liked as well as disliked by many. It still remains to throw light upon it and study it philosophically.

In the phenomenal world there will be happiness as well as pain and each is complimentary to the other. Without any of the two no knowledge is possible. Rather sufferance or the negative principle gives up fresh and added feeling of the expectancy of joy and happiness. These pairs of opposites are only the constituent factors of the word enjoyment. We have already said that the pairs of opposites are not essentially different from each other but at best identical. One expresses the other. So enjoyment manifests the nature of the self. And by this principle of enjoyment, one can realise the self in its infinite aspects of life, knowledge and happiness, *i. e.* one can read the self in infinite ways and that becomes obvious if we study the phenomenal life from day to day.

So real enjoyment is shorn of morbid and craving attachments and desires. It goes alternately through happiness and sufferance, but sufferance is not its goal. It resorts to sufferance only to seek elements of greater lustre, vividness, test, invigoration, novelty, and power for building it most perfectly and beautifully. And this

will-to-enjoy is the proper way for making the man a hero in the strife.

It is believed in mythological religion that God creates and destroys the world only for His *lila* (play), so *lila* is not a morbid and craving aspect, it goes between the swings of creation and destruction eternally. Every new creation will give a new chance and better unfoldment of *Sachchidananda* and every destruction will spare the world from monotony, stagnation and decay of life and give it greater possibilities of self unfoldment.

Look at the nature, she is always green and fresh, stagnation of decay cannot linger long in her. If it comes she at once wards it off. She is not sorry or repentful in destroying or shaking off stagnation and decay, because she knows that in shaking off she will get the better one. So why should she weep in destroying or shaking off the useless ?

So enjoyment is not followed by worldly weeps and wails, craving and cringing love and attachment or by jealous antagonistic and narrow minded hatred and discretion, but only by the *sole motive of further and greater enjoyment in the meaning of unfoldment*, that is by the nature of itself.

Enjoyment only says—enjoy because every life is the embodiment or expression of that *Sachchidananda* and therefore there is the will to enjoy and you should not be weighed by its fruits. Enjoy for enjoyment's sake. Be not anxious for its fruits, good or bad. Shrink not from enjoying under a demoralising thought that it may bring in sufferance. So much the better if the sufferance follows in the wake..

Sufferance (destruction) varily comes to open a new and interesting page of life and to give added vigour and relish to it. Is happiness possible without sufferance? Relative as it is, it is also happiness but inverted only. Truly has the Gita said that desire not for the fruit, good or bad.

As an artist produces a variety of arts for greater and greater capacity and skilfulness and to enjoy it and at the same time allows others to enjoy his artistic ability and sometimes destroys them and in their places creates some others with a view to increase artistic ability and skill, so enjoyment goes on simply enjoying without paying any thought to sufferance which in turn only increases its capacity and possibility for greater and better enjoyment.

What is good if not a will to enjoy? What is bad if not a will to enjoy? So *enjoyment* underlies both, good and bad. This will is the will of the Self which desires to become—to become what is there in Itself. And It becomes infinitely variously as It is the absolute freedom and therefore It cannot be bound to any side or condition. It has freedom in all conditions or sides of life.

The both make for the common articles of enjoyment.

Real enjoyment excludes none—good or bad.

Owing to man's ignorance he has well-nigh degraded and degenerated the meaning of *enjoyment*. So it appears like a bugbear to the sanctimonious moralists

God (it is said) creates, enjoys and destroys the world, but He is not bound to the *karma* of any, nor

does He repent for it, because He (if it be a fact) sees life, nothing but life in all those three phases of Nature.

A serpent remains sometimes in coiled up state, sometimes straight prostrate and sometimes standing on the ground with its hood wide spread. These are the different states or aspects of the serpent. It is the same serpent in each state nor is it affected by any. Similarly He spines through all those conditions of enjoyment, without being affected in the least.

The flute of life is for the worship of the self. Whatever it sounds is the actual voice of the self. Oh learn the harmony to play and sing and the errors will be corrected of themselves.

Place the flute of life at the feet of your Atma and let him play what He wills to. Resist not.

Understand what sound comes out of the flute as the voice of the Lord self. Mislead not yourself by the worldly superstitions with which the voice comes out clad. Oh it is Maya—Appearing but not in reality, in reality it is the voice of the Self.

We put enjoyment for *līla* or will or *maya*. Of course, it is in non-dualistic sense.

When I allow exist, what happens then, it is, no doubt, my will and therefore my will is being done and that is for becoming or realisation. Life (in ordinary sense) is like a flute in My hands and I play upon it and the flute plays whatever I will to play on it and that is for My self-adoration, yes, for My enjoyment as I am *Sachchi-*

ananda therefore I encourage the heart-broken world with the cheering songs of *sat*, *chit* and *ananda*.

Oh, deny not the sound that comes out from your flute of life in the superstitious name of good and bad because, is it not played upon by your Most Beloved? In denying the sound you did not hear your Self, you did understand your life, oh, you did not receive the kiss that was sent up to you by your Beloved with a panting heart.

Oh, let us enjoy *Sachchidananda* through intervals of happiness and sufferance, creation and destruction, and to see in each the same expression of the self. How grand is the scenery when a ship sails on being rhythmically tossed by the waves from both the sides alternately.!

Thus the philosophy of enjoyment reveals to us a better deliterious and mystic meaning for the nobler and higher and purer aspirations and aims of life for which the cry of the soul that tells us of the realisation of a universal selfhood that was hidden in the unknown depths of Nature to perfect all *hoods*,—*cracies*,—*ics*,—*isms*, and —*ity's* which characterise all movements of mankind and agitate the head and heart of the age—is now discovered as written in bold characters from time immemorial and that is in the universal cry that comes out from each soul.—

The Will to *Sachchidananda*.



ERRATA.

PAGE.	LINE.	READ.	FOR.
		It is why (always)	This is why
		So long „	So long as
12	24	rain of	rain down to
„	25	wither to	wither at
20	21	imperishable	unlimited
29	1	NOW	Now
„	8	BUT	But
„	26	THAT	That
30	12	SO	So
„	28	OBJECTIVELY	Objectively
32	27	SECONDLY	Secondly
51	27	sorrow happiness	sorrow and happiness are at daggers-drawn
58	2	who	which
59	6	who	which
61	5	who	which
62	7	who	which
73	8	it is	it will be
„	9	Inifinite	first cause
107	2	mark it	mark itself
151	8	microcosmic	macrocosmic
„	28	dissipates	dissipates itself
„	29	integrates	integrates itself
„	30	dissipates	dissipates itself
163	2	and infinitum	ad infinitum
164	3	Do	So
165	22	Father	latter

SV

PAGE.	LINE.	READ.	FOR.
104	3	spareth	sparest
151	34	i. e. at	from
166	12	to believe	to be believed
174	30	they	that
208	14	on	or
208	15	blinded	blended
230	30	commend	can mend
232	28	exists earth	exists or earth
241	32	ego terms	egotisms
243	6	the	to
45	2	hast	hath
300	11	human is	human society is
142	17-18	and therefore at all	} strike off.
		as well	
20	9	as well	
28	1	so	
20	25	a lot of	lots
27	24	So	Thus
51	15	My extension	The extension
"	"	of Kingdom	of my Kingdom
120	10	Paigambers the	Paigambars in the
123	7	heret	there
219	2	hire	here
233	2	life	apparant
268	2	destroys us	destroys us often
299	20	approximation	approximate

V2

